Jal 4 226

# HOLY ALTAR

SACRIFICE Explain'd:

In fome familiar

DIALOGUES on the MASS,

What may appertain to it:

For the more easy INFORMATION and INSTRUCTION of those who desire to hear MASS well, and to affift at that great SACRIFICE, according to the SPIRIT and INTENTION of the CHURCH.

WITHAN

## APPENDIX

Concerning faying Mass in Latin, and of pronouncing the Secret Prayers and the Canon with a low Voice.

By P. B. O. S. F.

#### LONDON:

Printed in the Year MDCCLXVIII. and fold by T. Lewis in Great Ruffel Street, and T. MEIGHAN in Bow Street, Covent Garden; J. Cognian, in Duke Street, near Grejvener Square; and J. MARMADUKE, in Great Wild Street, near Lintola's Ing Fields.

PREFACE the Decision of others! I have endeavoured to be as brief as I could, yet not to omit or leave out any Thing proper to be taken Notice of be explained. The Stile is plain and familiar, anoth furable to Diaklogues, or a free archeafy Conversion. It is to be hoped it may be useful to devout Catholics, those th who defire to indepticod that Sere is. vice of the Chiral popula often are to present in the College of Oddset is three to further Daide Landing frying m Mark in A secret him the secret him and the secret him with we a secret him to the secret him and the secret him to the Centure as it was drawn of my Supesions, and to the and our Holy Mother the Gailphin Church, by Reading Control of Street

L. Marcalland Contract Williams Contract

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duce every one to venerate and elteem Manner and Memor the Church preferes in the Ruchicks for relebrating her Liturey. I wish every transpe adtor along the Mandallon adtor of the self-10 Sacrifices of schesible wallaw, Yand Wherein Jefus Christ is both the Plieft and the Oblation, exercing the Functions of his Priethood according to the Order of Melchifedeck, offering up Bread and Wine, that is, sohis own facred Body and Blood to bahis eternal Father, in our Behalft and as the Faithful are finicity of bliged, by the Church's Precepts to affift at this Sacrifice on all Sundays and Holydays, and the same recommended every Day to those who have Time and Leifure; it is very needs fary they should be instructed in the Nature of the Holy Mals, what it is, and how they ought to affift at it's as also to understand the Meaning and Signification of the various Ceremonics prescribed by the Church

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in the Celebration of it. Many Hind A ous and learned Authors have given ab excullent and uteful Expolitions of one Celebrated manies and Instructions how to be set to according to the Spirit and Inter-adition of the Church. In this the true and tion of the Church. In this the true and ly pious Mr. Gather excels, and hisnoil Four Methods of Hearing Mais cant the not be too much recommended all With the same View the following Dialogues are published. They con- W sain a Thort Abridgment of a leasner on ed Work, filed, A Liturgical Diffs to course on the Mals, by F. A. Majon and an English Friar, published in 107000 s A Work wherein appeared the great noit Pietyand Erudition of the Author, to who was induced, a few Years offen bar wards, to make an Abaidemant of mol it; which he printed in the Xestidu 1675 Both these having been long it as fince out of Print, and not cally to evin be met with, a worthy Gendeman !! cuted settons aved of sucritor was Abridgthe

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Abride Celebration of Board Manager of Sever and Care Sever and Ca more easily to be come at by design and but podrer People. the Request of the faid Gentle noit man a Person in an eminent State vi tion; and for whom I have the great wol eft Deference, after having collated ton the two printed Editions together w F. Majon published his Book by O Way of Question and Answer In I nist chose to do it by Way of Dialogue, bo or Conversation, which in former upo Meafare, takes off the Drypos of no a continued uninterrupted ExplanaW A of a Catechilm, good for Children dw and young People. Dialogues bare new fomething of Spirit in them and in while read make the Reader a Pasty of as it were, in the Convertation, which and gives a Liveline's to the Whole, you od How fat and how well I have execated His Denga, must be left to the the

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the Decision of others. I have endeavoured to be as brief as I could, yet not to omit or leave out any Thing proper to be taken Notice of or explained. The Stile is plain and familiar, most suitable to Dialogues, or a free and eafy Converfation. It is to be hoped it may be useful to devout Catholics, those who defire to understand that Service of the Church they so often are present at, especially on Days of Obligation. To the Abridgment I have added an Appendix, in three further Dialogues concerning faying Mass in Latin, and of reciting the feoret Prayers and Canon filently with a low and submissive Voice. The Whole is entirely submitted to the Censure and Judgment of my Superiors, and to that of our Holy Mother the Catholic Church, by

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SACRIFICE Explained.

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DIALOGUEL

Theot. I Hope, Theophilus, I do not intrude upon, or interrupt any necessary Employments by paying you a Morning Visit, not only to ask you how you do, as a Friend, but to have a little ferious Conversation with you, if at Leisure, and it may not be too troublesome.

B
Theoph.

will your ManMidmoWadVaOcrs of this

Theophilus. That, I affore you, Theotime, it will not be am truly glad to
fee you; not could you come at a more
fealonable. Time: I am at full Leiture,
repect no Company who may interrupt us, and am ready to hear what you have

to fay.

Theat. You are very obliging, and, without any further introduction, will tell you the Occasion of my Vifit. have been at Chapel this Morning and heard Mass. Staying there a little while after it was finished, a Thought came into my Mind that it would be a great Help to me, in order to hear Mass and affift at it with greater Attention, if I was thoroughly instructed in the Signification of the Name, or Word Mass: The Nature and End of this great Sacrifice: The Meaning of the many and various Ceremonies used in the Celebration of it; as also the best and most proper Method of hearing it according to the Spirit and Intention of the Church, To satisfy me in these Particulars I do not know any one more capable than yourfelf, and am well acquainted with your good Nature, and Willingness to affift

affift your Neighbour in Matters of this Concern. This the Occasion: This the End of my Visit to you at present.

Theoph. A laudable Delire: and with great Pleasure I will endeavour to fatisfy it. Propose therefore with the greatest Freedom what Questions you please. I am ready, and hope to give satisfactory Answers to them.

Theot. The first Thing I would gladly be informed of is, what the Word Mais signifies, and why that Name is appropriated to this public Service of the Church.

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### Of the Word Mass.

.i. (1.47)

Theoph. ANY are the Derivations of this Word, as may be feen in the various Writers on the Offices of the Church. That which feems to me most pertinent to our present Purpose, and to be the most natural Signification of it is, that Miffa, or Transmiffa, from whence the Word Mais, is a Mission, or Transmitting the Sacrifice, together with the Prayers of the People, by the Ministry of the Priest, to Heaven. The Greeks call it Liturgia or Liturgy, which properly lignifies Ministry, and by Way of Excellence, is appropriated to the Holy Sacrifice of the Mais. Hence Liturgy and Mass fignify one and the same Thing. What the Greeks call Liturgy, the Latins call Mass, which is the great Sacrifice of the New Law, succeeding to all the legal Sacrifices of the Mosaick Institute, and comprehends all the Differences of them in one pure, holy, and unbloody Oblation. Theotime. You have given me a very fatisfactory Account what the Word fig-nifies: be pleased to proceed, and tell me what I am to understand by Mass:
What it is in itself. Wbat

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i flom adt ted Wrivations of V this Word, as may be fren in the various Writers on the Offices of the derstand a Sacrifice of the Evangelical or New Law, substituted by Christ at his last Supper; conficing in an Oblation of Christ's Body and Blood, under the Species of Bread and Wine, for a perpetual Memorial of his Passion. Here, please to ob-serve, that from the Creation of the World, in all the different Periods of it, God would be, and always was, honoured and worshipped by offering up Sacrefices to him. This, the Religion of the antient Patriarch, before and after Neab's Flood; this, the Religion of the Jews: and this, the Religion of Christians in all Parts of the World. This Sacrifice of the New Law, was instituted by Jews Christ at his last Supper. As he, and he only, could institute Sarraments; to he, and he only, could insti-ture this Sacrifice, and wherein he exercifed the Functions of his Priestly Order, according to that of Melchisadeck, as a

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standing and perpetual Memorial of his Death and Passion, commanding his Apostles and their Successors to do the fame, faying, Do this in Remembrance of me; St. Luke, c. xxii. that is, as St. Paul expresses, To shew the Deals of our Lord

until be comes. I Cor c. xi.

From this Definition of what the Mass is, I may reasonably presume, Theorime, you are willing to be told what are the Ffilis of Effects of the Holy Mais to of by best. As this will be very uleful and instructive, I thall with Pleasure attend being the bash sids ao yal noy ishw of silfering on the character of the Crois Chailt offered himself in a bloody Manner, thedding cery Drop of his facred Blood, as a Sacrifice of Redemption for all Maistand In the Mass he offers himfelt by the Minutry of the Prieft in an abblooce Marinet. Hence the Mass is called by the holy Fathers an incruental, or unbloody Sacrifice: For, oas the Council of Trent declares, Sejs xxiî. 6, 2. It is one, and the fame, Holb and the same Offerer, now by the Miniftry of the Prieft, who offered himlelt on the Crois, differing only in the Man-B

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standing and perpetual Memorial of his Death and Passon, commanding his ad Ofbther Fruits and Effects of the Intella fatie, faying, Do this in Remembrance of That is as St. Paul in Paul is as St. Paul is as St. Paul in P to, and affifting at this Holy Sacrifice. First, By the Sacrifice of the Mais the Fruits of Christ's bloody Sacrifice of himlest on the Altar of his Crois, are applied to Sour Souls of his Sacrifice of the Mais being the same with that on the Cross differing only in the Manner. On the Crofs Christ offered himself in a bloody Manner, shedding every Drop of his facred Blood, as a Sacrifice of Redemption for all Mankind. In the Mass he offers himself by the Ministry of the Priest in an unbloody Manner. Hence the Mass is called by the holy Fathers an incruental, or unbloody Sacrifice: For, as the Council of Trent declares, Sefs xxii. 6. 2. It is one and the fame Host and the same Offerer, now by the Ministry of the Priest, who offered himself on the Crofs, differing only in the Man-

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ner of Offering, the Fruits of which imbloody Oblation are here most plents fully received. Secondly, The Maferis Letreutical, that is, a Holocaust or Ob-letion offered to God in Acknowledg-ment of his supreme Majesty and Do-minion over us; worshipping him herein with divine Worlbip, due to him alone. and not to any Creature, how excellent and perfect soever. Thirdly, it is a Eu-chariftick Sacrifice of Praise and Thanks. giving for, as well as a Commemoration of the inestimable Benefit of Christ's Pale fion, and of Praise and Thankigiving for all the Bleffings we have received apie ritual and temporal. Fourtbly, It is an In pretatory Sacrifice, by which we may obtain whatever we alk, if we alk as we ought, according to what our Savious, says; Ask and you skall receive. John Gold. For the Father will not deny what we alk in his Son's Name, much less when we alk by his Son, who is here offered to him. With him he has given us all I hings. With him he will refuse us nothing. Fifthk, It is a Prepitatory. Sacrifice, by which we may obtain Part don of our Sins, our daily Failings and

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Theophics

Offences

Offences against God, by the Merits Chrift's Paffion, here renewed and offeres

up for us.

Theer. What you have faid highly pleates, and has given me full Sausfaction. When I go home I will commit it to writing, for a constant Me-morandum to help my Memory, that remembering the Nature and End of this great Sacrifice, I may be the better able devoutly to affift at it. But I shall be further obliged to you, if you will now explain to me the Meaning of the many and various Ceremonies which are used at Mass.

Theoph. Willingly, but as you talk of committing to Paper what I have faid, it may not be so proper to proceed further at prefent, left you should forget fomething. We will therefore, if your please, defer further discoursing on these points till I see you again, and which, may be as soon as you conveniently can, come to me.

upon you after To morrow, about this bus agreeable.

Offences

Of the Frais of the Mass.

Theoph. I shall be at Liberty to receive

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ies,

you, and your Visits will, at all Times, be agreeable, especially on such an Account as this.

Theor. Many Thanks, adieu, Sir.

Theor. Vol fee Therpoint Infe the with, and an come to us your fecond vair, but cannot far this will be the laft.

Theorems we have the last have it. Let where we the last have it from where we the last had as had forething of the Coremons deal as had, the them will be the as seesable, and the control will be the assessment of the theory what so you as a common of what so you as a common so had hist.

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Theoph.

Theoph. I shall be at Liberty to receive you, and your Visits will, at all Times, bellgredable, De Oally of sthom Account as this.

Theat Many Thanks, adieu, Sir.

Theor. Y OU see, Theophilus, I use the Liberty you indulged me with, and am come to pay you a second Visit, but cannot say this will be the last. Theophilus. I would not have it. Let us now begin our Conversation from where we lest off, and speak something of the Ceremonies used at Mass.

Theorime. A brief Explication of them will be very agreeable, and equally instructive to me; but first, what do you say of Ceremonies in general?

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Gods, or hy jewest similarity anomics
the one much hypersect. Nor can mene
the any command broken of Gods, or
Affociation of Mensor Kingson, without A
contain Ceremonics, R as find Forms of
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Of Ceremonies in General 13 ferving God. I may further fay, thefe external Signs, expressive of the Donour and Homalerone Invent Majefty, as are perfectly confonant to the Law of Nature and to Reaton, as they are to the are to Raising and to Reaton, as they are to Barran and The Aggod The Company of the Company ous outward Signs or Actions, made Use of to testify the internal Adoration and Worthip we pay to God. They are also called Rises, as approved by the Tradition, Cultom, and Injunction of the Church in the Administration of Iacred Things, and therefore require Religious Observance: their Entl being the Honour of God, and to put us in Mind of our Dury to him, by a devout Observance of them in his holy, especially public, Service Hence they were always practifed by all Nations, in all Ages, in their Acts of Public Worthip of the Deity they adored; either by Heathens, in the Worship of their falle Gods; or by Jews and Christians, adoring the one true living God! Nor can there be any outward Worthip of God, or Affociation of Menin Religion, without certain Ceremonies, Rites and Forms of ferving Sai

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和超少 ferving God, I may further fay, thefe external Signs, expressive of the Honour and Homage we pay to the Divine Majefty, as are perfectly confonant to the Law of Nature and to Reason, as they are to Religion, and are donnished by the Sanction of our bloffed Saviour's Practice, that of the Apolles, and of the the Universal Church, ever since their 161 are allo called Mucanas approved by men'T Theor. I fee chey are daily practifed; I and would gladly hear a Region given Theoph. I will give you a very good

one from the Council of Trent, Sefs. xxii.
6. 9. faying, "The Church uses these "Rites and Ceremonies from the Nado ture of Man, which cannot be raifed vis

but by some exteriour Helps and AFSA " filtance." The Council also declares, the principal End of the Ceremonies II used in Mais to be for the greater Mais jefty of this august Sacrifice, and that and

the Minds of the Faithful may be movel od by those visible Signs to a more easy MA

and devout Contemplation of these high house the orthing is here to be used wingout a Respect al acides

-latel faced Mylteries contained in this fed Virgin Mary, to Angels anaftinands, the horse bild ei mans sid Chosen eranil woold now willingly be infor ed of on he different Nature or Degrees of Agodration, for Worlhip, as thefe Acts are exhibited by different Postures or Gesveures of the Body, in Time of divine kneelings or ver by no. solving is od Theoph. In compliance with your Defre please to observe that Adorating or Worthip is to be diftinguished as Ingernal and External Internal confifts in a mental Confession and Acknowledgement of o his supreme Dominion, which we make or to God from a fubmiffive and reverential Affection cowards him. External Adoration is the outward declaring thele Sentiments by exteriour Signs or Actions, as to many indications of the Affections of the Heart. This Adoration or Worthip omay be confidered ticher, ift. as Divine, 10 2d. Religious 1 3d. as Civil Worthip, braccording to the Object of it is if he of Wonfrip we pay to God is Divine, due to him along and to be given to, no Creature, how excellent feever. By refigious Worship is here to be understood a Carholics Respect

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Refree and Veneration Paid to the Bleffed Virgin Mary, to Angels and Saints, asialio to holy Things; which weheralorion is ultimately areferredated God, lin -Regard of the Relation they libe act to him, or his holy Service; and though Pis oftentimes paid by the Ute of whe Plame exterior Signs or Actions, as bowing, kneeling, &c. yet by no Means is Agnified or intended giving to them the 10 fame, that is Divine Honour, which is and the to God Civil Worthin is no more "than Respect and Reverence, which are to given to others on Account of their fuperior Dignity, Quality, Excellency or Office, and has no Relation either to Divine or Religious Worthip all is ohly an outward Respect to the Digenflity for Office of Men, or to the Perfons of Men, on Account of their Office que Dignity in our ad 1 area tado toda Smy Thebt. All this I perfectly understand, gair pleased with the just Distinction you nake between Divine, Religious, and Civil Worthip. The Non-attendance to on which, either through Ignorance or Prejudice, is the Cause of that unjust and falle Charge of Idolarry urged against

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Catholics by cheir Advertaries. But, tell me now, it you please, the Signification of those different Postures of Gelloues of the Body, which I observe are used; Prostration, Genustexion, Kneel ing Bowing down, Standing, joining the Hands, and lifting up the Eyes to Heaven, all which have some Signification of Meaning, I presume.

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Theoph You are right, and the Meaning of them is this . They are expres! five of the Hamility, Reverence, with Attention with which we ought to alig at Mals, and in all our Prayers and Ex ercises of Devotion. Proftration, or call? ing the whole Body to the Ground, is to denote the profoundest Reverence and Respect: It was antiently very frequent ly used, especially in the East, and is now in the Church by the Ministers of the Altar on Good-Friday, on the Eves of Easter and Whitfunlide, and privately by many devout Perfors, defiring there." by to express a total Submission to God?" with an Acknowledgement of their own Nothing, and a Confidence in his Good nels and Mercy! Kneeling is allo a Pofcure fignifying the fame, and very pro-Carhones per

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per up be nied in Praver especially at Massage when we are to attend to the Muse. teries there inspeciented a To Standiculas is ordained by the Church fat fome, Parts of the Malai asiatithe Galpel and Greedy to them out Attention to what is there i read, and our firm Affent to all the Ain; ticleanof the Greed I Inclining or bowirg the Head is another Token of Reven rence and Respect, and is many Times used by the Priest at Mais. And by bassing to the Altar and holy Things we shew the Respect we bear to them. The joining our Hands in Prayer is a very hit Posture for Suppliants, as in Prayer we make Supplication to God for Mercy, and present our Petitions for his, Grace and Benefits, spiritual and tempo-1 ral. By lifting up our Eyes to Heaven we profess that our only Hope is in God, and shews the Intention of the Mind, and Affection of the Heart. Holy Dajo vid often mentions it in his Pfalms, and we frequently meet with it in the Gold pels, in the Actions of our Saviour there, recorded. This, I believe, will be fuf-ficient at present, for I would not load tille Kontiving the fame, and very pro-199

your Memory with too many Things at one Time.

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Theor. As Bufiness requires I should be at home about this Time, I will take my Leave of you, but shall lay hold of the first leisure Occasion to wait upon you again.

Theoph. With all my Heart. Not to detain you from your Business. Adieu.

Theopie Y Auguste, Bestime, this Vilit is on the fame Account as was the last, when I have been the five to fee Toloting Win for forware minaken 14 Voter Complete Printers of the four file burn Convertation that I now come to you is Theaph, I agree to it readily. What have you now to prope to me firm we Third IN Secretary all and the Secretary अर्थाः साम क्रिया मार्थित स्वापना स्वा and Priendling will be delive bear and as -And Cadstoffed and Out Didoning Talk Time was of Ceremonies in General, but before you begin to explain the particular ones of the Mass, would be blad to hear fornething of the world Courts. what it means; of the Allar and Childhes thereon;

at ground Meetory with too, many Things at one Tunes | Land out on the property of the could be at house around this Time, I will take nld ke iny Leave of you, but shall lay hold of the first diline Occasion to wait upon Of the Church, Altar, Candles, &c. the Divine With all my Heart. Not to to dendocreb than your Builtels, Adieu.

> Theoph. T Suppose, Theotime, this Visit is on the fame Account as was the last, when I had the Pleasure to fee you here. Ploufes of Goth Houses o

> Theotime. You are no Ways mistaken in your Conjecture. It is to purfue our Conversation that I now come to you.

Theoph. I agree to it readily. What

have you now to propose to me?

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Theet. A great many Things, I affure you, and which I hope your Good-nature and Friendship will patiently hear, and as kindly fatisfy me in. Our Discourse last Time was of Ceremonies in General, but before you begin to explain the particular ones of the Mass, would be glad to hear fomething of the Word Church, what it means; of the Altar and Candles thereon:

20 Of the Church, Alsar, Candles, &c.

thereon; their meaning, and why used You fee, Sir, I am cutting out much in

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Work for your true standard of Theoph, Very well; your Defire shall be complied with. The Word Church fignifies a Congregation, or Meeting of the Faithful, to celebrate and partake of the Divine Mysteries. To your present Question I aniwer; we understand by it some particular Edifice, built and set apart for this Purpole, being bleffed and consecrated with many Ceremonies. Hence these material Churches are called Houses of God, Houses of Przyer, and Temples of the Living God, wherein the great Eucharistic Sacrifice is daily offered up to him; that is, Maffes are New Law, to the Temple of Solamon, built under the Old, or Jewish Law. No fooner was Peace restored to the Church, on the Empire becoming Christian, by the Conversion of Constantine the Great, but by his Command and Encouragementahe Christians began every where to build Churches, and that with great Magnificence and Grandeur, The fame was done in fucceeding Times, thereon:

in all Nations, by devout Princes and hely Persons. In regard of which religious Edifices, no Nation surpassed ours in the Stateliness and Magnificence of them. Witness the noble and venerable Remains of many, demolished at the Reformation, and our still remaining Cathedrals of Canterbury, York, Winchester,

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Theor. They are truly noble Buildings; I have feen those you mention, and beheld them with Admiration. To me there is something peculiar in those ancient Golbie Structures, which seem wanting in our modern new-built Churches; I mean that reverential Awe and Dread, as I may say, we perceive ourselves struck with the Moment we enter those venerable Edifices, which puts in Mind where we are, in the House of God. On this Account, I suppose, it will be granted, that great Reverence and Respect is due to Churches dedicated to his Service.

Theoph. Doubtless there is. If it would have Churches dedicated to his Service.

Be a Crime to commit any Indecency, or to behave irreverently in a King's Palice, or in his Bed-chamber, it must be much more criminal to profane the House, semi I ambed out to be saw the book of the more criminal to profane the House of the House

### 22 Of the Church, Altar, Candles, &c.

of God; the Palace of the King of Kings. Hence they are highly to be condemned who shew little of no Reverence to Churches, or who behave themselves icandalously and irreverently, or commit any Indecency in these holy and consecrated Temples of the Lord of Hosts.

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I wish every one would seriously consider this; we should then see Christians behave themselves in a different Manner from what too many do. But from the Church let us step up to the Altar; and tell me why Altars are placed in Churches, and what the Altars

represent?

Theoph. They are placed to offer up the Sacrifice of the Mass on them. As an Altar supposes a Sacrifice, a Sacrifice imports an Altar to offer it on. These Altars are made of Stone, and have a particular Form of Consecration. They have five Crosses on them, one in the Middle, and one in each Corner, to signify that the Catholic Church extended to the four Quarters of the World, is united in the Cross of Christ; they are raised higher than the Pavement of the Church, for the Conveniency of the Priest who says

Den ex, Altan Candles, &c.

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fays Mals, and that the People, by more easily feeing him, may the more devoutly attend. They are made of Stone pursuant to the Decree of Pope Silveftier, carefully observed ever since his Time. In Times of Persecution portable Altars are allowed, that is, lesser Stones consecrated for the holy Sacrifice of the Mass, which may be carried up and down, and used in Places not consecrated, as Exigencies may require.

The Altar may be faid to represent the Crit of Betblebem, wherein our Saviour was laid after his Birth; more fitly Mount Calvary, whereon the Crofs was placed, or the great stone placed before the Entrance of the Monument, wherein the facred Body of Jesus was laid, when taken down from the Crofs. On this Account we ought highly to reverence the Altar, not for its material Substance or Ornaments, but for the Reference it has to the Eucharift, that is, the true Body and Blood of Christ. As David adored towards the holy Temple, and as he adored God's Footitool, by which the Jews understood the Ark. If this was done to the Ark and Temple, why may of the Charles, Alear, Candles, &cc.

may it not be done before the holy Allar in Churches? Tince all the Reverence we pay to it is referred to God, in whose Respect alone it is due?

Theor. Your Inference is very just, But

Theor. Your Inference is very just. But why is a Crucifix placed upon the Altar, and why Candles lighted in Time of Mass.

Theoph. I fee you are refolved nothing thall pass your Observation, and to satisfy you. The Crucifix, that is, an Image of lefus Christ on the Cross is placed disen the Altar, to put us in Mind of Christ's Death and Pallion, whereof the Mais is a daily Commemoration, and for which, according to St. Paul, Christ has left it in his Church. It also corresponds to the Altar, which represents Mount Calcary, as the Crucifix does the Crofs of Christ, and him fasten'd to it. The View of it may serve to stir up in our Souls Sentiments of Compassion for the bitter Sufferings of our dear Redeemer true Serrow and Contrition for our Sins, the Caufe of his Sufferings; Thankt giving for the inestimable Benefit of our Redemption: Admiration at this wonderday Effect of Divine Goodness, that the り部口 Son Of the Church, Altary Candless &c.

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Son of God should become Man, and die upon the Crois for our Sins. Hope, which nothing can more confirm than this beholding Christ dying to make Attonement for our Sins. Lastly, to bink what other Sentiments every one's Devotion may suggest, Charity, or fervent Love of God, who has so loved us. Thus Catholics entering the Church, beholding the Crucifix, and signing themselves with the Sign of the Crois, may stir up in themselves pious Affections, and find copious and excellent Matter

for a devout Reflection during Mass.

As for Candles, they are placed on the Altar for the Splendour of the august Sacrifice, especially on solemn Festivals, when greater Numbers are lighted, But they are principally put on the Altar and lighted to signify the glorious Light of the Gospel, by which the World has been illuminated with the Knowledge of the One true God, and Jesus Christ, whom he has lent; and for this Reason, at High Mass, two particular Candles, or Tapers, are held, one on each Side of the Hook, while the Deacon sings the Gospel. They are also lighted to put us in Mind that,

Of the Church, Attar, Candles, &cc. 27 6 of the Church, Attar, Candles, &cc. we be careful to adom our holy Eaith; or the Golper of Jelias Christis we prafely to believe with the Light of Good works ill holy exemplary Lives and Converde tions that we may looler out light him before Men, that they may fee our goos Works, and glorify our Father who is in Heaven. St. Matt. chap. 5. This, I be-Revenimay Tuffice, as to this Point Have you, Theotime, any Thing farther Councils have ordained. The Cal Theor. If Time presses no more upon you, than it does upon me, at prefenty/1 shall be glad to hear a Word or two of the Ahar-cloths, and other Lines belonging to it. Theoph. My Answer to this will be buef, and it will be enough to tell your sice Alter is covered with Linen Cloths, our of Decorum and Decency to the fagred Mysteries, as also in Case of Accident, by any Effusion out of the Chalice, and that the Altar-cloths may be more cally walk-ed, for which Reason the Church pish-bits Woollen-cloth, or Silkentonds used. The Altar-cloth likewife represents the Syndon, or Linen Cloths, wherein the Body of our Saviour was wrapped, when

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Of the Church, Altar, Candles, 809. 27 laid in his Sepulchre. Belides their large Mtafieldtheorthere isoa finaller Piece of pervisined binemilaid over them in the Midwelpowhitch titgicalled daily Corponal wherean the motor Hot and Chalice are pridd gahdus theo Corporal does immeanney wouch the facted Body of Christ It is conferrated or bleffed by the Baban or those who have Authority to do it, and is not to be couched but by those who we let Hold Orders, as divers Popes, and Councils have ordained. The Chalice 40 a Gold nor Silver Cup, wherein the Wine is put that is to be confecrated, conformable to what our bleffed Saviour did, when he took the Cup, or Chalige, and bleffing the Wine in it, gave it to Wis Diddlotesid Over the Chalice is the Patenpy which is confectated with the Charles as the facted Body of Christ is, bafted Confecration, laid upon it. There Tollkewife another finall Piece of Linen realleds a Purificatory, its Life being to Myewike Priest's Fingers, and to sleanic idethoryup the Chalice after he has ta belle lichtions lie trais Always to be clean on a mean Connexion edwich the Blood of our Saviour, is not to adpody of our saveur was wrapped, when laid

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28 Of the Church, Altar, Candles, &c.

be touched or washed, but as the Corporals. This may be faid to represent the Napkin wrapped about our Saviour's Head, when in the Grave. AYou Gray observe another Piece of Linen, not bleffed, pinned at the Epiftle Side of the Altar, for the Priest to dry his Fingers after he has washed them, when he says the Pfalm, Lavebe Add to their the Weil and the Pall; the former is a Square Riccoof Sills, which covers all the Chalice. The latter is a little Piece of Palteboard, covered with fine Linen, and is put over the Top of the Chalice, to prevent any Dust or Flies falling into it when the Veil is taken off. Both one and the other may be faid to represent the covering the dead Body of John when Ind in his Sepulchre. 19 mind florid on Theor. I am much obliged to you for thefe kind Informations and Informations At prefent I will take my Leave of you, but with an Intent to pay you another Title Con to the total the district the Theoph. You will always be welcome to your humble fervant of The stall bis were to be extremely Rich and Maghin cents If this was dothe in the old Law Ar Ind greater Splendour of those legal

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28 Of the Church, Altar, Candles, &c. be touched or washed, but as the Corporais. This may be faid to represent the Wapkin wrapped about our Saviour's Hell with De Orade Aldu Grav observe another Piece of Linen, not Slessed singed at the Epithe Side of the efter he has welhed them, when he lays Theotime. OING Yesterday into the erape a driff Sacriffy, or Veftry, ralicele before Mais began, Tlaw the Priest pull on feveral Vestments, and beheld many others of various Colours. The Real for one, and meaning of them both; thall, with your good Leave, be the Subject of our Enterminment this Morne the other that be isid to represent the the Priest being clad with several Velt ments, you have, doubtlefs, read in the Old Teltament, that God himself commanded Moles to make various Kinds of Carments for Aaron and the other infe riour Priefts and Levites, as the Ephon, Russiale, Funick, Linea Garments, Girdle, and Mitre. Those for the High Priest were to be exceeding Rich and Magnificent. If this was done in the Old Law for the greater Splendour of those legal Sacri-

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Of Priests and their Vestments. VIOL Of Priests and their Vestments. Sacrifices, wherein all those A hinga overe but Types and Figures, with how much more Reafon ought the Priefts of the New Law to have Vestments of Garmants fuitable to their Function and Ministry, Lin offering up the true and real Sacrifice ordained by Jefus Christ himself www.hnu? Theot. I grant the Reasonableness of this, but why fo many Vestments, and of within Octaves or Sunferuolo Innahin Theoph. To express, or represent the different Seafons or Solemnities the Church oblerves during the Course of her Ecclefiaffical Year. The Colours are five is 1. White. 2. Red. 3. Green Rurple. Black. White is used non all the Featts of our Bleffed Lord Bleffed Lady, Bilhops, Confessors, Confessors Bishops, Abbots, Virgins, and hely Women, not Martyrs, on the Featts of Dedication of Churches, within the Octaves vistof Festivals, when the Mass is faid of The Octave, on all Sundays from Rester melulive to Penteroft exclusive, on Tripityon Sunday, and till the Oftave of Dorpus Christi. agood Red is used on the Vigil of Pentecost, and during the Octave, Trinity-Sunday ex-

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excepted. On the Fearts of the Hody Cross, of Apoliles and Martyrs, and Vodrive Maffes of the Holy Ghoft T and we Green is used on all Sundays from Tri--tuily Sunday till Advents and on the midays lafter the Octave of the Epiphany, Then Mads is faid of the Sunday; Bur on Sundays within any Octave, the Colour is of the respective Octave. Green is also lo fied on all Revies, or Week-days, unless within Octaves or Sundays, from Septuagesoff as till Fourfday in Holy Week, and durolo Purple is used on all Sundays in Accent, and on all Sunta's from Septuage Sima till Palm-Sunday, inclusive, as also on all Feordering those Times; and on all Vi-Their and Palling Days, when the Mass is -oW Black is used on Good Friday, All Souls
-oDer, fand when Mass is laid for the vision of Churches with his deal very periodically of roll atisfied me, tell me now how many are encycled with their they are falled, and the Signification of them. .dood Red is used a the Vigil of Pentecoft, and caring the Octave, Trinity Simday

dponex-

Theoph. Speaking of those which are common to all Priests when they celes brate Mais. There are fix at Ple. Amice. 2. Albe. 3. Guille 14. Mac nible. 5. Stole. 6. Chafuble, which is uffully called the Veltment, as boing the Chief and Principal, and is also filed the Priests Vestment, because none but Priests use it. The Amice is a Piece of Linen Cloth with two Strings. The which Account St. Bonaventure, with the Greeks, calls it Hummeale, a Covering for the Shoulders, and is nied by the two Strings round the Middle of the Priest's Body. It's Name, Amice, is from the Lain Word Amicell, or covered. Being clean and white fignifies, according to Rabanus, the Purity and Cleanness of Heart with which the Priest ought to go to the Holy Altar, and represents the Linen with which the Jews blindfolded our Saviour, laying in Derision: Probest wife us. C. Christ, who is it is that fruck thee, St. Luke, c. xxil.

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The Albe is a long white Linen Garment, representing the white Rabe, which, by Hered's Command was put upon

upon our Saviour in Mockery and Derillon. It is called like from Alban which in Latin fignifies White, of White which in Larm figurities white, of whitenels: Prequent Mention is made in the
Old Testament, of white Linen Gara
ments made for, and used by the Lewish.
Priests. The Use of the Albe in the
Chinesa Church, is as antient as the
Apostles Times. St. Jerome affirms that
St. James used Linen Vestments when
he celebrated Mass. The Whitenels of the Abe fignifies Continency and Chaftity, and is as as a Memento, to put the Priest in Mind of the unspotted Purity, of Life and Manners he ought to be adorned with.

The Girdle, wove or made of Linen; Thread, is to tie the Albe about the Prich's Body that it may hang with proper Decency, and represents the Cords with which our Bleffed Lord was bound, when feized on by the Jews; and may not unfitly fignify the Cords of Love and Duty with which all especially Priors ought to be close bound to the Service of God.

The Maniple, which the Priest puts on his left Arm; represents likewife the toros by Lieros & Ochumand was put poqu

de 34 21 10 Privil where beir Pelants. on Colds of binding of war blefteil Bord. inughe present Before he puts wong kiffes ti You which I she he will will be Bord it, bell'as offering himfell to arrend our Saviour the Albe and Maniplenine tree use siell The Stole, from the Laten Word Stola, od it an Ornament of Dignity and Power, or oand as such it is taken in the facred Text, -170 where it is faid, that when Phirach would Benour Joseph, he put on him a Stole; or mand Mordecheus was cloathed with a Stole de l'infor his greater Honour. The Priest, when he exercises his Functions, puts on a Stole, as representing his Dignity, to riQuality, and the Power of binding and -00 Gooling he has received from Christa It haballo organifies the Cordy wherewith the -si Tews dragged our Bieffed Savious to his cred Mylteries which one noise is sale, filling the Chafable is the last Veltment the div Priest uses, and is put over all the Rest, averhanging down before and behinded wit reyder upon four Saviour by the Soldiers, in onw Scoth and Derillon Before oft has a of Christ was cied, during his Flagellation. Co Whom Behind.

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broBehindslit has a Cross which signifies the est Cross our bleffed Lord carried to Mount i Calvary M This Vestment is appropriated Tuoto Priests slope, and is by them used or sonly when they fay Mals. The Amice, the Albe and Maniple, being made use alo of by Sub deacons and Deacons. These rawVeltments, which the Ministers of the Altar are vested with, when they go to bluccelebrate and offer up the adorable Sacrielofice are deservedly very rich on great slor Solemnities, but at all Times ought to no ethus vested, and going to Mass, repre-yinguts the Person of Jesus Christ going to bus his facred Pallion. The Confideration of which ought to fill both Priest and Peoent plewith Sentiments of the profoundest aid okefpect and Veneration towards the facred Mysteries which one is to celebrate, ed and the other attend to. I shall finish fle swhat I have faid on this Subject, with on twhat an antient Writer, No Carnot lays, tuq 50 These Vestments are not Virtues but ni & Marks, or Signs of Virtues, whereby of who who use them, and those who doing behold them, may be admonified what. noise to defire, and what to avoid and to

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36 Of Raishmand thair Kellmann 10 gread on Frigue anothe right He modw " are coloquelle de fame fame de l'apporte de with regard to Pricks, is the Admonition on of Pope Innacent I. " Let the Priest bes to careful that he does not bear the Signor ! " without what is lignified by it I that he red carry not the Vestment without Vartued of " left he be like a Sepulchre, all fine und and without, and nothing but Filth and area " Uncleannels within." Theor. What you have faid is extremely and entertaining and instructive; will you add at a Word or two concerning the Prieftly I" Function, and of the Respect due to " Priests; for certainly, as they are Mid: nisters of God, and Mediators between not him and the People, a proper Respect still and Reverence is due to them from those gain in whose Regard they are thus consecrated lod Ministers of God Mediators betw Theoph. You say very right: Their mil all Ages and Laws declare. There were Priests fet apart in the Law of Nature out as well as in the Molaick Inititore; whose! " peculiar Bulinels was to offer Sacrifices ! " for chemicives and others. In the Newla ! Law Prietts are official to offer up the ont Earth great

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of proposited their profilences 139 de. great Sacrifice of the Male: The this the " the Billiophiays to them? Receive Powered iw of offering Sacrifice in the Church You to Living and Dead Confequently ded 41845 " there is most tertainly a due Reverence " to be paid to their As, Tirtt, on Ales " countrof their Dignity; being God's 1751" cars on Earth, his Ministers to instruct," " direct, and feed his People, as formany Sheep committed to their Care. Hence, P St. Auffine lays; "There is no greater in "Dignity under Heaven, than that of s "God's Priests, confectated to deliver I "the heavenly Sacraments to us." Selong condity, For their Utility, and the Benezitin fits we receive by them in their preachand ing, indirecting, and administering theorie holy facraments Thirdly, Aschey are ni Mediators between God and us, their Buril fines being to pray and intercede in behalf of the people, according to what I God faid to Mofes and Moron, speaking of the the Priests: 10 They shall invocate mying "Name upon the Children of Hearla and as peculiad millible strength with Baulion Landy In Respect of the Power given to tot them by God, to Sind and More Down I great and Earth:

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aladianth pao forgivo Sins ino the Saciament vd of Penances and to conferrate the facred vacBody and Blood of Oholt; and berholy o abtain beat abbanean Creak mathinada of basgribnofoftome, MUWhat read be fall but eid charoal Bower of chearedly all bings is onse granted to them by God prior heleys; ov the Whoje Sims you retain, they sore retained: Judes Sto John xx What Power voan be 25 11 greater than this? The Eather gave to wall Power to the Son and I feethis to Mikowerligiven to Priests ibgi Godothe doing Son. "10 St. Bernard admires in flaying; "O excellent and honourable Power of Priefts, to which nothing in Heaven, de w nothing on Earth can be compared." evallence the Admonition of St. Francis, or reverence and honour Priefts; because, - Says he, whey administer the most holy god Body and Blood of Christ, which they no "valone confecrate, receive, and give to for others." one Here let me add , how carnelly it is s to be wished for by every one, that all al ahofe who are called to this high and facred Dignity, would endeavour to adorn their sublime Character by suitable, holy, regular, and exemplary Lives; to instruct

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meand indicationiers de Pierr and Halibels be of Hamces asigmax and event asid by yle Breathing ; fishat the facreid Function Shay to not de brought into Contempt; and ridade bud Radiouleson Account, of differifying and zi agregulary Behavious. 3 May God of his evMercyoremove this Evil from the Sancbusty; shar the Priest's Lips may preferve ed Knowledge, not only for the Reople, but syrallo practical Knowledge for themselves. aid by a Istrict Adherence to the Divises of advotation, and to walk worthy of orthe facrediand holy Vocation" to which to they are called never Theat. To this I heartily fay Amen. "bwill now take my Leave of you, with many Thanks for the Trouble you have olitaken. Al-little Bufiness callsome ointo viother Country for fome Days, at my Revertum will fee you again, when I stall beg of the Favour of you, that we may darry on our Conversation further on this Subject. ei i Theoph. I shall expect your Visit, and lls it will give me a Pleafure I with you a a good Journey, fueces in your Bulinels, midnd a fafe Return How wing it happor untherry whilmer Granafter by furtable, holy, ं रहा के तस्ति तस्ति प्रतिकार के एक इस्ति व्यक्ति है and

Of Prings endalty 129 ments. 7:39 and inci Onorthe MASS and Hickness have afready thoke of Ceremonies in Ge-by neral van 4 xphcagonov of thoierat as infiructive to me. Theoph. 1. will benefayed MP comply with your Defire, as far as I am able, and will begin with the Prick's doing Theaph. The Elcome, Thetime, I hope bas now void fee you well after your Journey, and that your Bufiness has 1921A facred Veftments, seried vivoy or babes Theorime Thank God I am very well, A and have Reason to be pleased at the Sucy cefs I have met with in my Affairs. But, if you have Leifure and Inclination, Tal would willingly now enter upon what it was the Subject of our last Conversation, Time Theoph. I am at Leifure, very willing to gratify your Defire, and to give your any further Instruction relative to what we then talked of 1907 Springer sale qu Then I should be glad to have a short and practical Explication of every Partqu of the doly Mais, from the Beginning to the End, as also of all the Ceremonies of

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have already spoke of Ceremonies in General. An Explication now of those at Mass in particular, will be as agreeable as instructive to me

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as intractive to me multiplinate Theoph. I will endeavour to comple With your Defire, as far as I am able, and will begin with the Priest's going to the Altar. Here, previous to than ? I recommend to your Oblewation and Attention the Prient cleathed in this faciled Westments, and going no the Alfai, where we are to tonfiden him Profesting Jefus Christ going to Mount Golvary, and to offer up the fame Secrifice of his Pation, which was it the offered for Mankind, which have the w Signs and Trophics of Christs theoristis Palith of Thus velted he protections the Altar, with Intentions of offering up the Sacrifice for kindleff and allow prefere who here thould with him offer up their Intention of Acaring Mals for is fuch and luck Failer as they propose to to themselves Coing upo to lake Alexi the or Priest places the Chalice upon ir, which having disposed the Wiffabbi Books here comes to the lower Step, and there re-

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- verently bows his Head to the Crucifix, Sacrament is in the Tabernacie; thus sexpressing the Humility and reverential notive which be delines to approach the Altar of God, and in Confideration of his own Unworthiness, to make his humble Confession, and to alk the Help of all prefent joining himself to them. obtain Pardon of God, and being united vin their Intentions, may, with pure and n joined Hearts, offer up this Sacrifice to

God. This I readily understand, and collect from thence how I quebt to join ei with the Priest in these Acts of Humilia ni tion and Aderation Proceed at you to please to consider the first Part or Bevoginning of the Mais, and tell me why -x he begins in the Name of the Father, and Doef the Son, and of the Holy Ghoft, making empon himself the Sign of the Crois? on, answer to your Question, alspicale to observer that the Church pies of these Words and Ceremonies in the Beenginning of all her divine Offices, and edia this Manner we were baptiled; from Svoil hence

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hence likewife we may learn, in the Beginning of all our Works first to invohis Bleffing on all we do. Hence, it is fitting that this folemn and facred Action hould begin by this folemn Invocation. and thereby the Priest makes a public Protession of his Faith. For, as St. Paul feaches, without Faith, nothing is pleating to God, and in their Words are contained the two principal Mysteries of our hely Christian Religion; the Unity and Trinity of God, and the Incarnation and Death of our Saviour.

Theor. Give me a particular Explica-

Right-hand to his Forehead, he fays in the Name, in the Singular Number, pot in the Names, the Plural, and thereby lignifies his Belief in one God only, ex-

preffing by this the Unity of God, and by the Expression of the Three Persons. no Falber, Son, and Holy Ghoft, dectares his Faith in the Bleffed Trinity, and that their

Three Persons are all but One and the but God. In like Manner, by making the Sign of the Crofs, he professes to believe

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Theor. All Cin Mis sottrin atisfacto At

lieve the great Mylteries of the incarns tronland Death of Sur Saviour 3 When he fays: In the Name of the Pather, it's ther, But of Love to us, Jent his way Son ims the World, that the World mit by be faved by bin 8t. John 9. And of the Son'is a Declaration that God the Son came into the World to redeem it. And of the Hory Good here he confesses the Coming of the Hory Chart as the Completion of the great Work of our Rettemption, and latty, By making the Sign of the Crois, the Priest professes to believe the Passon and Death of our Saviour. As to the Antiphon and Pfalm which follow in feeting them the Priest declares his inthis Sacrifice to God, defining his Procection from his Enemies, spiritual and corporal, and animating himself to draw hear to God, with an hamble Confidence in his Goodness, and referring what he is about to do to his Honour, Prace, and Glory: Por this he ends the Plath with Charta Patri, Ga or, Glory be to the Pari the Sign of the Cross, he piotel mor

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Give me leave now to alk what is the Meaning of the Canfider, or Confession the Priest next makes what is the

this Contestion is not factamental, or that when it is a public and general Confession, which the Priest makes, as prescribed by the Church, whereby he acknowledges his Unworthiness, and confesses his daily Sins, and Imperfections, humbly limploring Pardon for the same, Here it is to be noted, that he makes this Confession to God, who alone can pardon Sins, and from whom alone he hopes for Remission of them.

About. This I readily agree to, and as a Catholic do firmly believe, that none; but God can forgive us our Sins. Why then does the Priest confess to the blessed. Virgin Mary, to the Angels and Saints? Is not this putting them, in some Mean sure, at deast, upon a Level with God; and asking them to parden our Sins? Theoph. By no Means: Not in the least. The Priest makes his Confession to God, and to the Saints in a very different of God, and to the Saints in a very different.

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rent Manner. To God, whom he has offended by Sin, and of whom alone he alks Pardon, and hopes to receive it from his Mercy. He confedes to the bleffed Kinging to the Angels and Saints, for his greater Humiliation, and to acknowledge his Unworthinels, in Imitation of the Prodigal Son, who faid: Faiber, I have finned against Heaven and before thee, Luke xv. which Sr. Augustine interprets, as if he laid; I have offended against the Angels and Saints. This Confession to the Angels and Saints, is to call them as so many Witnesses of our Sorrow and and Repentance, and move their Com-passion and Charity to join their more powerful Prayers to ours, to pray for us, that we may obtain Pardon. This is plainly declared in the End of the Confiled, which the Priest concludes with defining the bleffed Virgin, the Angels and Saints, and all likewile prefent, to pray to our Lord God for him.

built beat. Why does the Priest fay Pecagain I bave simed, in Thought, Ward,
and Deed? Why through my Fault, bree

Times, and ftrike his Breaft? be shock lie

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dood temes, tettifies, faying, in many Toungs.

of their Words and Actions, the Confliction will appear to Be an excellent Act of contrition and Devotion for Lay people as well as Priefts, very proper to be used in the Morning, at Night, and at other Times. But, in Answer to your Quell tions. By the Word Peccawi, I bave finned, the Priest confesses himself to be a Sinner, and to express himself more so, he says, I have sinned exceedingly. How powerful, how efficacious to obtain Mercy we may learn from Hole Devotes the says. y, we may learn from Holy David, who having committed the grievous Sins of Murder and Adultery, only faid with a true and penitent Heart, Peccavi, I bave finned to the Lord, 2 Kings xii. and immediately those Sins were forgiven him. He says in Thought, Word, and Deetl, acculing himself of many Sins, Failings, and Imperfections, all these different Ways of linning. Sin, indeed, properly proceeds from the Will, take away the Will and there is no Sin, yet this Will linds Matter of Sin in our Thoughts, Words, and Actions. Hence, we daily offend in all these different Ways, as the Aportle, At James, testifies, faying, In many Things

we all offend, St. James iii. The Priest. thetefore, and every one may really flave fifthed in such one was been through my Plant Lius lie where Times, expression to the Vision of the the autis, through my man prisonal Paul We may also say, that this Repetition is expressive of the three different Ways the threationed, whereby we fin. While the Prest says the Conficer you may observe he stands at a Distance from the Alrar, is Bows himself down, as unworthy to look ap to Heaven, holding his Hands joined before his Breaft. He then trikes himfelf three Times, as he fays through my Faut, &c. tacitly faying. Lord be mer-heaful to me a Sinner; incimating therein the penitent Publican in the Golpel, who fined afar off, not daring to lift up his Byes to Heaven, but knocking his Breaft faid, God be merciful to me a sinner. St. Luke aviii. This knocking, or firiting other Breaft, is a very expressive Sign of Habiting, and of Other and Seriow for heaving offerfield to good a God, our fela-wady Pathers which St. Auguston Thus claces in Aport that to knock of Justice the Breaft,

8 MASS.

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Break, but to declare subat lies hid in the cast, and as an evident stroke to challife in the because we have offended God. Serm, 8, de years Dec. St. Cyprian lays: We strike que Breast, as doctaring the Sins inclosed in-words in our Hearts. Lib. de Orat. Dom. Pope Nicholas I. in striking the Breast, we strike ourselves, and confess ourselves to be sworthy of Stringes or Punishments, ad Bulg. c. 54.

Theor. I am highly pleased with what you lay, but must ask, as relative to this Part of the Mass, what follows after the

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Theoph. The Priest having sinished the Connect. the Clerk, or who serves at Male, prays for him that God may forget him his Sins, that he may worthily celebrate the holy Sacrifice, and by it come to evertaiting Life. In this all present should join their Destres, and to which the Priest lays Amer. Then the Clerk says the Consister in his own Mane and of all the Amstants, which should distribute the Priest prays for him and them, and making the Sign of the Crois, propagages the

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the general Absolution. By making the Sign of the Crois on hindelf, he lignifies that he gives the Abolution by Virtue of Child's facred Gross and Pallion & Butt here you are to oblerve, that this Abford lution is not facramental as that given in the Sacrament of Penance: It is only facerdotal or deprecatory, and by Way of Prayer or Impetration, which may be the more available as given by the Prieft. who, according to St. Paul, is the Minister of Christ, and a Dispenser of the Mysteries of God, and therefore all Persons present ought to bow their Heads, and with great Humility receive it, figning themfelves with the Sign of the Crois as the Priest does when he gives it. After which he fays fome ejaculatory Prayers, receing fome Verles of the Pfalms, exprelling his Confidence in God's Mercy and Goodness, with which he presumes to go to the Alear. After this he says, Dominus Vobiscum. Our Lord be with you. to which the Clerk answers, hi cam spins ritu tue. And with the Spirit. Then the of Priest says, Oremus. Let us proper as if he is would say as the Lord is with us, and he we do

Therefore we salute one another in the Me-

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the MASS

we hope has the works Mercy and Goods ones in the Pardon of our Sins, let us job in Prayer, with Confidence and Belief of that whatever we afk we shall obtained by Virrue of this Sacrifice.

you. //I take Notice that Dominus Volif is cum, and Oremus, frequently occur in the Mais; tellime, Theophilus, why it is used to often Mais.

called, is used by the Priest in all the odivine Offices of the Church, and in all his fact dotal Functions. In the Massing frequently, to raise our Attention to the Mysteries thereof, and put us in Mind that God is with us in a more pecelliar Manner, as being truly and really present on the Alrar. It likewise in posts the mutual Wishes of Priest and People, that one may devoutly seed and when the People, or the Clerk of for them, answers: And with the Spirit it is to express the Unity of the Priest and Reople, joining in holy Prayers and Desires. Hence St. Chrysostome says: Therefore we salute one another in the Ho-D 2

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Mytaries that being many, we may be made as one . When the Printe shis ufe elites by defiring us to accompany dien. we bught to join our Intentions and Dafires with him, devously answeringer Br the Beginning of the Mious using anin od Theor. Why does he days after this. Oremus, Let us pray? wo to foodud eds Theoph. He fays it as correspondent to This Dominus Vobifeum, and to vignity the End for which he falutes the Prople, that is, to pray with him and for him. The Priest having thus prepared himself, by an humble Confession of his Sins, and begged the Prayers of the People, goes up to the Altar, and devoutly kiffing it, with great Humility, in a short devout Prayer, begs of God to make him worthy to enter the Holy of Holies. Here it may be observed, that the Priest several Times kisses the Altar in Time of

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Mass, the Signification of which Kiss is variously given by Liturgical Writers, Some fay, this kiffing the Altar fignifies that Kils of Peace and Reconciliation which Christ offered to the Jews, by

his facred Pallion. Others, that it reentagence are lightly one emotion in the Ele-

presents the Union of Christ with his Charcher According to dome is denotes our Recommission to God, by the LagarmilburefishisoSom; completed by Chaiftis fidrificing birmfeld upon the Altagref his Crosson After distollows the Introit, of. the Beginning of the Mass And Explivation of which thall if you pleafe, be the Subject of our next Conference of Theory With all may Heart. Adieu, only Inhave the Pleasure of leging you for which he falutes the Roogle, that is, to pray with him and for him. by an filling Confession of his Sins, and begged the Player of the People, goes up to the Area, and devoutly knfing it, with great Humlity, in a short devout Prayers begs of God to make him worthy to enter the Holy of Holies. Here in may be softwed that the Priest several Times Time of Mass the Signification of which Kiss is the variously given by Liturgical Writers. Some lay, this killing the Altar fignifies that Kins of Peace and Reconciliation Anna Christ of elds to the Jews, by his faired Passion." Others, that it reprefents Keris.

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N Y Calerefore called the Larman or the En-

On the MASS.

Theophilus. OOD Morning to you,

Theorime; this Visit is earlier than utual, I am glad to ke you,
but may I ask the Reason of your coming so soon in the Morning.

Thestime. I hope my early coming will be no Inconvenience to you, and my great Defire of purlying our Conversation on the Subject we began with, must epilead my Excuse for the Freedom I nake.

cellary. I am equally ready and willing to comply with your Delires. I will now, therefore, proceed, and refume our Conference with confidering the Introit, which, properly speaking, is the Beginning of the Mass, as all which preceded, or went before, was only preparatory to it. This buy the there

therefore called the Introit, or the Entrance on the great and holy Sacrifice, in faying of which, the Priest ligns himself with the Sign of the Cross, thereby making a Profession of his Faith, and to fignity, that what he is to do, is to be done in Virtue of Christ's Death and Passion. In the Middle of the Introit is Said Gloria Petri, Glory be to the Fether. ciGo Vasiran Act of Praise and Thanksgiving for the great Mystery of Chust's Ancarpation. This Introit may likewife be confidered as representing the earnest Withes and Defires of the antient Patriarchs and Prophets, expecting the coming of the promised Messiah; Orshely Alone of Israel and to dexpress whis othe I more the Church immediately adds the Kyrie Eleison, whose often Repetition Mery fally prepretents their continual Report to frequently mentioned in body to comply as the cine confidence of no Theos. What means the Kyris Eleifon, ference, with Ebote bearing of a why bear Theoph The Words are Greek and inlightly, for are the family as Lord boye Mercy ion uso Christe Eleison, is Christ have Mercy on us. The Greeks only vie D 4 Kyrie

distrigate leifon, y but that very frequently in ovince Lattingy in finne Parts twelve and our forme former Times together of the gory the Great, it is repeated thine imes rization thrice Byris Elegon, then three Times Christa Blaifon, and again, thice Kinie Eleijon This Repetition 12s the Spection of the holy Gorpel, In the Persons of the Blind Man, the Canadante Woman, and the poor Lepers, who tepeatedly cried out; Lord bust Mercy on us, Son of David bave Mercy on as ho By thele Kyrie Eleifons is also represented the continual Prayers of the Church Hibe. half of her Children, daily crying out for them, Lord bave Mercy on us. Chiff. have Mercy on us if for without thy Mercy and Goodness they will be drowned mittle Waters of Iniquity, and periff. Whithele Petitions the Clerk, in the Name of the People, and the People joining with him and the Priest say the same devote and efficaciona Prayer to Lord Bave Mercy on His Chrift bette Merey Tongar TVBue the Clerk only repeats them aloud, the Pett Ric loftly to themselvest you would avoid Josep at nothe faid in this Place, for on D' & Creeke

ni vi Thereford your sportectly. farished with many what you have faid, and 3811 objetve

nowe what sta dignities, and why there alid because it is a repeated being the angelical Hydro. or Hyman of the Angels, being a Song which the Angels fung at the Birth of our Sayiour, as St. Luke in his Goffel He clares, laying, And fuddenty there was with the Angel a Multitude of the Headenly Hoft, praifing God and faying, Glory the to God in the Highest, and an Earth Prace to Men of good Will. Luke, c. i. The les maining Part of this Hymn was added by the Church, and the whole contains admirable Ads of Praile, Thank feiville Adoration and Supplications, For the Excellency of it, those who underly it. Pricit. Others may fay it in English, as being full of Unction and Devotion expresents to us the Nativity of Jelin Christ, in Honour of which great Mul-tery, we sing or say this Home of Praise and Thanksgiving, and here we may obferve, how very fiely the Church has ordered it to be faid in this Place, for on this

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this Mystery of the Incarnation and Birth of our Savious, all the others of this Lafe, Passion Death, Resumection and Accordion depends because the Belief of them pecessarily supposes the Birth and Coming of the true Messiah, sand her who believes this, can have no rational Doubt of the Rest, nor can any Christian seriously reslect on this Mystery, the Manner of the Incarnation, the Angels singing and rejoicing at Christ's Birth, but he must find in himself some interior our Motions of Piety and Devotion.

Theat. You are right; but go on and tell me what the Priest does after he has

said the Gloria in excellis.

Theorb. He killes the Altar in Token of that Peace, which is given to us by the Christ's Nativity, and in Reverence to the Altar on which Christ is to be immortated in this Sacrifice. He then turns too the People, faluting them with Dominus Footfour, the Lord to with you, inviting them to join with him in the Frayers helist about to lay for them, for this Endlhen turns to the Millal, and bids us attended laying. Oremus, of Les at pray! complaint join with me, that is, wither the laying of the part of the complete that is a pray! complete the laying of the part of the laying that is, wither the laying of the part of the laying the part of the laying the part of the laying of the part of the laying the part of the laying of the part of the laying the laying of the laying the lay

188 Mystery & the McMarlon and Birth

Church, in whole Name the Prayers ar made a from thence it follows, "that at present should in Heart and Affection with Fellous and Devocion fold will the Priest in To holy and bowerful a Sa chifices offered up by God's Minister in the Name of the Church which certainly is more meritorious and more pleafing to God than any private Prayers.

Thest. What are these Prayers, and

why are they called Colletts?

Throph The Prayers are various Petiing to what St. Paul advices, that first of all Things, let Supplications, Prayers, Petitions, and Thanksgivings be made for all Mener Heb. c. iii. In these Prayers the Church sometimes makes Supplications to be delivered from Evils, as in I ime of: Perfecution, or other Afflictions. Sometimes the prays for spiritual Bles-lings, and even temporal Benefits, as for fealonable Weather, against Peltitence in Time of Famine, or in other tempo ral Hangenties. Sometimes the puts up devous Permons for particular Favours, for the Conversion of Sinners, or of those who go aftray. At other Times, to re-

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turn Thanks "for Benefits received, ando whoever confiders in will admired the OBcomomy of God's Charch anthus? the couch in a few Words, whatever the Faithful may ark of God, for thoughouther Prayers are thort, they are full in I Substance and Devotion, and as the prince cipal Thing intended here, is to offer Same crifice to God, it suffices that the Churchit expresses her Intention by these Prayers in a few Words, in Order to the Application of this or that Mals, to fuch lord tuch Ends." So that although the Prayer ers may be short in Words, yet they vire tually extend themselves to the whole Sax crifice of the Mals, having a Correspond dence with the Church's Intention, to obtain by Virtue of this Sacrifice what the Priest or People present do intend by His Mais. win South, Little

These Prayers are called Colletts, as beging the collected Prayers. Nows, and Denires of all present, which the Priest unites with his, including in his Brayer the Peritions and Desires of all, and use said over them, or for them, collected or assembled together. It may also be said, that they are called Colletts, as Prayers col-

tured the batte bournesse course days the total to Church to the different Tungs, Feftivalsaw and Seafons of the Year, There you mayo obderve that their Collects and either exton potision with these Words: Through sur-Lond Gelus Christies on with others and a porting the fame. On which Pope Innacent the IIId fays; We ent our Collect through the Lord Jefus Christ, for we implone the Fether's, Help and Succour for the Long of his Son: For Christ himself has faid o Amen, Amen, I fax unto your if you after the Father any Thing in my Name ba will give it to you, St. John, C. iv, All we have to do is to join our Intentions, and offer up our Prayers, in Union with the Prayers of the Priest; for, as Duraudumotes, the Priest alone says the Prayer, while shots who are present are filent and pray only in Spirit, thereby to attend and join their Hearts, that they may sonsides, that their Prayers are not private. but fullic, and sommon to all, though performed kind prolented to God by the Briefts who makes them in the Church's Diames and therefore those, who are ig enorant of the Words, yet, generally know--los

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knowing the Conclusion, can, if they arend, answer Amen as well as the Learned.

Learned.

'Theor. I has far I understand you perfectly well. Her us now consider the Briffle, Gradual, Trade, Proje, or Sequence, and the Gospel, what they thean, and why read.

Theoph. The Holy Scriptures are not improperly faid to be an Epifele; for the facred Books of it are as Epifeles, or militive Letters fent from God, as Tellingnies of his facred Will, to Mankind for .. their Salvation, by teaching us the Way .. to Heaven, and how to please and serve .. his divine Majefty. It may also be taid, .. that they are so called from their being .. generally taken from the Epillies of St. "
Paul, and other Apostles." The Epistle "
is always read before the Gospel, that as " the Old Testament preceded the New, we may by attentive hearing them, bend disposed for hearing the Gospel, and that at the Excellency of the Gospel may be on better known. The Mysteal Significant tion of the Epitles is to put as in Mind of the Written Law, which went before T that of Grace, or of the Preaching of St. PCHEREN-Tehn

John Baptist, before the Preaching of our Saviour, or the Labours of the A poffles s in converting the Gentiles. In which we I may consider our Vocation to the Light of Faith, and give Thanks to God, as the Apoltle lays, for lending his Prophers, Apostles, and their Successors, to teach us the Way of Salvation, and for that, with grateful Hearts, at the End of the Epittle to fay, Dee Gratias, Thanks be to God. Which Expression St. August tine did fo highly Effect as to fay, "What better Thing can we bear in "Mind, or speak with the Mouth, or " express with the Pen, than Deo Gra-" lid?" Nothing can be faid more " briefly, nor heard more joyfully. Non " thing understood greater, or more " profitable than Deo Gratias, thanks be " to God, who has enriched us with the " rive Faith of Jelus Christ." In the contract

Theor. You say the Episte is read for the Instruction of the People, why then is it read in Latin, which every one does por understand, and nothin the Vulgated tion Riving that he readily empraces

Theoph. I will give you the Reason. To The Church delites, and would have and Astron Tou mult now then give an Baplication of the Graduel, &c

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perfect Uniformity in her Liturgy, or public Service, observed every where all to avoid any Variations of Interpolations in it. As for the Intrinction of the People, those who understand Latin may Blourly attend to the Contents of them. anole who do not, and can read, may Books containing the Epifiles and Gofpels for the whole Year; and may, as many do, read them to themlelves at Mais, while the Priest reads them at the Altar; and for every one it will be sufficient, that they know by the Epiffle the Vocacion they have had from God to the true Faith and Knowledge of his holy Will. Let us give Thanks for fo great a Benefit, and purpole, by the Affiltance of his Grace, to persevere in the Observance of his holy Law, and to endeavour daily to make a Progress from one Degree of Virtue to another, intimated by the Gradual, which follows the Epistle.

While the Priest reads the Epistle, he lays hold of the Book with his Flands, to signify that he readily embraces the facted fruths contained in that Portion of holy.

Scripture he reads.

Explication of the Gradual, &c.

Theoph.

On the MASS the molt Part, one or two veries B the Llay, which are laid or lung by the Choir to lolemn Mattes, between the Lyille and Golpel; and may be properly called as a Responsory, or Answer to the Epiple, for generally it has a Correlpond dence to the Subject of the Epille. According to Authors, who write upon Church Offices, it has various Significanons. The most easy and natural is to fignify the Alcent we ought to make, or going up by Degrees from one Virtue to abother. It may also put us in Mind of the Gradation to be made from the Doc trine of the Prophets and Apolites to that of Jelus Christ. As a Responsory of lightness that we ought, in Word and Work, to correspond to those which are propounded to vs in the Theat Pray what means Allelujab termixed with the Gradual? Theoph. Allelingh is a Hebrew Word fightlying Praile, and not only Prail findly, but Praile with Joy and Glad Theur. You muit now then give me an Expircation of the Gradual, &c. Theaph.

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hers, more than can be expressed by the Weice. St. Augustine lays, that no Chris-Then I innorant that Aleman is a Karce of Praise. As it is a facred mystical Word, the Church militant on Earth was it in Imitation of the Church triumphant in Heaven, where God is praised with Jay and Jubilation, and finging Allelyab, as we may learn from Tobias, c. xiii, and Apple, c. xix. Hence the Greeks, Chalseans, Syriacs, and Arabics, as well as the Latins, retain it. St. Jerome, and other Interpreters, seldom translate it, but leave it as they find it in the Hebrew. It is used by the Church in the Mais, to manifelt the Joy we have in the solemn Mysteries. In Easter Time it is redoubled, for joy of the glorious Resurrection of Jesus Christ; but from Septuages may to Easter, and at some other Times, be omits it, and reads what is called the Trail in Place of it.

The Trace confine of certain Verles of the Plaims, and is called the Track for that in solemn Masses it is long very list surely, with protracting the Cords and Syllables, and represents the Monitaing and

Appropriation of the Gradus, Sic.

and Sighs which are funable to Times of Penance. It may, according to fome, not finitly fignify the languishing Defires of devour Souls, earnestly withing for, and lighing after the Joys of Heaven.

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Theor. A Word or two now, if you please, concerning the Profe or Sequence. Theoph. The Sequence is sometimes added to the Gradual, and is a Continua-The Church uses three principal ones, to wit, on the Festivals of Easter, Whitsunlide, and Corpus Christi. The two first are very antient, and the third was made by St. Thomas of Aquine. Belides thefe, there are two others, one in the Mais of the Holy Name of Jesus, Laudo nomen Salvatoris; one in the Mais of the Dolours of our bleffed Lady, Stabat Mater. Sometimes in Masses for the Dead, a Sequence is added to the Trell, conformable to it, very expressive of the Senfiments we may suppose the suffering Souls in Purgatory have, and of what every Christian ought to have in Regard of Death and the last Judgment. This may suffice at present; the Gospel and the Creed

Creed will afford fufficient Matter for our next Conversation.

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Theor. I'm content; and with due Thanks for what I have learned from you, will wait upon you again in a few Days.

dies concerning the Profe or Segrence.

On the of die bow, if you

Ibdocimet V O.U Sec. Theophilus, Lam the of the as good as my Word. come to pay you another Vilit, and on' the fame Account which has made me hithertolo trouble and to your two link Theoph Due thank, my Friend, you are acomblefonie; in down pand, without iany fuether Prehmble, Lecus refume our Discounces and begin where we, last time, left off. It is the Gofpel and Creed we are

now to confider. I had agent with Prefure not doubting but I Pallyconive great Edifi--kalid, and ukful latingstions from what you fay on this Head. What means the Gojpel ?

Theoph The Gospet is some Part of the holy Scripture, taken from the holy Evangelifts, and in Latin is filled Evangelium, which fignifies good Tidings. In English

Creed will afford fushcient Matter for our next Conversation.

Thinks Ar Whall Revelled the due you, will wait upon you again in a few Days.

On the MASS.

Theorime. YOU see, Theophilus, I am as good as my Word. I come to pay you another Visit, and on the same Account which has made me hitherto so troublesome to you.

Theoph: Don't think, my Friend, you are troublesome; sir down, and without any further Preamble, let us resume our Discourse, and begin where we, last time, lest off. It is the Gospel and Creed we are now to consider.

Theot. I shall attend with Pleasure, not doubting but I shall receive great Edistration, and useful Instructions from what you say on this Head. What means the Golpel?

Theoph. The Goffel is some Part of the holy Scripture, taken from the holy Evangelists, and in Latin is stilled Evangelism, which signifies good Tidings. In English

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that is, God's Word or Letter lent to us from these Evangelists. They are used by the Church according to the different Times and Festivals, and shew the Correspondence of the Gospel with the Proposets, represented by the Epistles; or it may be thus understood, according to St. Dennis: "After the Reading of the an"cient Law, the New Testament is read, as declaring that the Old Testament did forestell the divine Works of Jeius Christ, but the New Testament ac"complishes them, that is, declaring them to have been done." Lib. Eccl. Hier c. 2.

Theor. On what Account is the Gospel

read at Mass?

of the holy Gospel to be daily read at Mass, out of Reverence to Christ's sacred of the holy Gospel to be daily read at Mass, out of Reverence to Christ's sacred of Words, and for our Instruction, to strengthen our Faith, to animate our trengthen our Faith, to animate our Hope, and to instance our Hearts with additional Love; that so we may be the setter disposed to celebrate the sacred in Passion of Christ in these holy Mysteries. Augustine tells us, that among out the Divine

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Divine Authorities in the holy Text the Golden Golden To hear the Golden pel is to hear the Voice of Christ, and we ought to bear as much Reverence to describe the Golden To hear the Colden Christ himself. it as if we were hearing Christ himself I speaking to us; and that such is the Intent of the Church appears from the Ceremonies with which she orders it to

be read.

Theor. Be pleased to tell me those Ceremonies and explain them to me.

Theoph. In the first Place you are to observe, that the Milfal or Mass Book, is removed from the right Side of the Aleir to the left, to lignify that Jesus Christ came to call not only the Just but !! Sinners also. The right Side representing the Just, as the left does Sinners In or also signifies the Transition of the Gosthe Genciles who readily embraced it according to what we read in the Alls of the Apostles, where St. Paul said, To you, I that is, to the Jews, it behoved us first to H speak the Word of God, but because you rejest it, behold we turn to the Gentiles. Acts od xiii. Secondly, we may take Notice of the Humility and Devotion with which the Divine

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the Priest propares himself to read the Golpeli Going to the Middle of the Altar, he devontly prays, that with a clean Heart he may worthily and competently denounce it. When come to the Book, he folemaly pronounces Diminus Vobiscum, The Lord be with you, to give us Notice, that He is about to read the Words of Chrift, and to move our Attention, as by his Word our Lord is with us, to make us docile and attentive to the glad Tidings of Salvation brought to us by the Gofpel: For our further Instruction he names the Evangelist from whence the Gofpel is taken, and in naming it figns the Book with the Sign of the Crofs, to fignify that the great Work of our Redemption was accomplished by the Mystery of the Cross, or facred Pattion of Jelus Christ.

Theat. But, why does the Priest fign himself on the Foreness, Mousi and Breast? What can that signify

Though This is not done without fignificant Instructions. He imprints the Sign of the Cross on his Posehead, to thew that he is not albatuck to profess the Goffel, and would have all to know C

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oth Habe in a Servant of city Christ, with with Lovetto Without Crosswalle figure s Mouth and Laps, therefile his is pelandpaniginton deglare and denounce mile facined limiter of the Gofpet and then make the Sign of the Cross on his Break, as declaratory that what he professes with his Mouth, the fincerely and entirely believes in this Heart. While hel revisi the Gospetche stands reverently before the Books wish his Hands joined, bowling aliandicade in the Beginning, and an the Hind, and an the holy Name of Jeffer When he has read the Gospel he killesi the Book, in Reverence to God's Word and in a floor Prayer begarhandle Evan. golical Word may have a due Effection his hearty and prove Seed fown upon I good Ground of Gett the of Bett des Billion

Theor. I have another Queltion to lark relative to the Gelgel. Why do the Recomme franchip approaching it?

Theoph. They fried an the Golpakont of Randsques to Ood a haly Wheel and one approximation the Dominus Vabiform with the man spinish the Spinish and with the Spinish and S

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they make a Reverence, by bowing their Meads towards the Altar, and with a grateful Acclamation (ay) Gloria tibe Demine. Glery be to thee, O Lord, figning themselves with the Sign of the Crois, as the Priest does, and for the same Consideration, all which the People may apply to themselves, and are likewise to bow at the holy Name of Jesus. The Priest having finished the Gospel, the People say, Lous tibi Christe, Praise be to thee, O Chrift, giving Thanks to Jefus Christ, for having revealed this bis Word to us, and as in the Beginning, so as the End they make the Sign of the Cross, to express their Willingness to perform what has been declared to them. As to reading the Gospel with the Priest, what I have said about reading the Episte, is to be applied to the Gofpel.

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Thest: I understand you well: The Creed follows the Gaspel; go on there-

fore, and explain that to me profil to

Theoph. The Creed is to called from the first Word of it in Latin, Credo, which lignifies, I believe. Hence it is after called the Belief. It is also study the Symbol of Fairb, which we here make public Profession of Corasus calls it,

the universal Character of bur Fairb whereby as St. Ambrose says, was are known to be Catholics, and St. Leo calls Falls, which is ligned by to many self-telles of the twelve Apostles, and is selfchivinely composed, as by it alone all He-relies may be confuted. If you ask mu why it is said in Mass! I answer, to give the Faithful an Opportunity of making a public Declaration of their Catholic Faith, as expressed in the ninth Articles P believe One, Holy, Catholic, and Apostothe Charth. We may further observe, that as the Gospel is a Code, or Body of Chiries Law, the Creed is a Declaration of our Affent thereto, or our Acceptance of the Doctrine of Christ, delivered in the Gorpel. Durandus, a learned Writer on the Church Rubricks, fays, The Creed aprly follows the Gospell, to Work we receive the Evangelical Word or Preaching, which we manifest by The Symbol after the Gospel. Faith after Preaching according to in What Sel John Tays, relative to Jelus on Chrift, when he had spoke those Words many believed in bim. St. Youn c. vill Theor. Is kneeling or flanding the most E a proper

proper Posture, while the Priest says the

Theoph. You may do either one or the other, as your Devotion inclines you. In my Opinion, standing seems to be the most proper Posture, as it shews a Promptitude and Readiness of Mind, to Support and maintain the Catholic Faith we profes, which may be said mystically to be commended to us by Sr. Paul, faying; Stand ye therefore, baving your Loins girded in Truth: Ephel. c. vi. That is, stand constant in the Faith, in Opposition to all Herefies, believing with all Integrity of Heart, whatever God, by his Church, propoles to you, and let your Life correspond thereto by Christian and suitable Practice, walking before God and Man, according to the Doctrine of the Gospel you have been taught. (1) 11(1) 12(1)

The Rubricks, indeed, prescribes kneeling, for it excepts only the Gospel in private Masses, and certainly to kneel is more conformable to the Rubricks, as the general Rule given. But Durandus above mentioned, thinks standing is the most proper, because it is all one with the Gospel, or the principal Heads of the Gospel. Lib. iv. c. 15.

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Theot. Why does the Priest kneel at those Words; Homo factus of ? agood? Theoph Not only the Prieft, as Gewant in his Commentaries on the Rubricks fays, but all who are present are to kneel at those Words, as well as at Verbum caro fastum est. The Word is made Flesh, both fignifying the fame Thing, the Incarnation of the Son of God, or

Christ's being made Man for us. The Words being fo full of Majesty and Reverence, expressing the infinite Condescendion of the Deity to our Humanity, juilly requires, whenever mentioned in these Words, that every one should with the greatest Humility bend their Knees, and all the Powers of their Souls, in a grateful Acknowledgement of fo great a Grace and Favour.

Theat. I observe that the Priest, at the End of the Creed figns himself. does he do that?

Theoph. As well to arm himself against the Devil, who, by his Suggestions, seeks on make us stagger in our Faith, as also to feal this Faith in his Heart and Mind, loand to thew, that for the Profession of this Faith he is ready to die with Jefus. A Frent. Christ

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Christ on the Cross. This is very fitly done at those Words, Vitam eternami Life everlasting, which by the Cross and Pallion of our Saviour, he, and all of us hope to obtain. Lastly, he finishes with faying Amen, in his own, and in the Name of all who are present, thereby rat tifying and confirming the Profession before made, as if he should say, I do certainly, and without any Doubt or Helltution, believe all and levery Articles of this Creed, to be most true, most certain, and infallible, fince Christ, who is Amon, the faithful and true Witness, has revealed and toffified it. With the Prieft, the People fould join themselves, silently lland devouely faying Amen. abilinos ad or.

Theot. By your Servant's delivering to you that Packet, I presume you may have forme Bufiness to dispatch, will not therefore detain you from it; shall be glad to know when I may come to you again, to fearry on this instructive Conversation. 03

Theoph. In two or three Days I fhall be at Leifure, and be glad, as I am at all Times, to fee Theolime. so van brod

Theor. You are very obliging, at pre-Sent farewell. great

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Chaift on the Crois. This is very firly some not those the trends. Vitam enrindent linguraristics of the byrtheacross and all of us the person of our Saviour, he, and all of us though to obtain. Laftly, he finishes with this wind a the third of the thi

Thesphilas, CNOD Morrow, The work to the time, I hope I feel you well in amy ready for you, and at Leigure to continue our Conversation about the Holy Mass.

Pleasure I shall hear you. The Offertory, I believe, is the next Part of the Mass to be considered, and therefore, first tell one what the Offertory means.

first Part of the Sacrifice, as all that event before was only preparatory to it, owhich is the actual Oblation of what is, to be offered in this Sacrifice. The Priest shefore he begins it, falutes the People Iwith Dominus Kobiscum, desiring that the Lord may be with them, and enable, them to join with him, the Priest, with all the Devotion and Reverence due to so A I II

great a Sacrifice quining then to the Altar, he fays, Oremus. Let us pray, admonishing all present to lay aside all other Thoughts, and feriously to attend to the Actions of the Priest, during the Celebration of the holy Mysteries. After this he recites what in the Missal is called Offertorium, and is generally fome Sentence out of the Pfalms, and represents the Hymn our bleffed Saviour faid before he went to Mount Olivet, where he made his first Oblation. Then follows the Ob. lation, which is principally intended in the Mass, and is one of the chiefest Acaccording to that of St. Paul, Every High Priest taken from Men, is appointed for Men, in those Things which appertuing to God, that be may offer Gifts and Sacriff fices for Sin. Heb. c. v. which in this Place fignifies the Action of the Prieft, inow beginning to offer Sacrifice to God, wherein he offers Bread and Wine, action cording to Christ's Institution, in Order to the Confectation of it. .... the dirw ston

Theor. To whom, and for whom, does with the Priest make this Oblation? the debet of the Sacrines er Thednesso in

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Theoph In this Place he offers the whole Substance and Action of the Mals to God the Father, for the whole Worlds For himself, that God would be pleased to take laway his Sins; for all prefent as this Sacrifice, who more particularly partake of it, then for all the Faithful, living and Dead, and laftly, prays that this. Oblation may be profitable to him and them, to the Health and Comfort of their Souls; and this he does in the Oblation of the Hoft, and in that of the Chalice.

Theor. I observe he makes an Oblation . of the Hoft, and of the Chalice sepa-

rarely. Why that?

Theoph. In this the Church follows the Example of our bleffed Saviour, who first took Bread and then Wine; now, though each of them do represent the fame Body and Blood of Christ, yet, as the Species are different, and have different Acts of Confecration, so they have a different Oblation. Here we are to of note with Durandui, although there be two Species, yet not two Sacrifices; for the Unity of the Word of Christ makes the Unity of the Sacrifice. These two E 5 OblaOblations, therefore, make but one total Oblation of one Thing, thereby lignified, namely, Jesus Christ, who gave his Body and Blood under two Species, for the more complete Signification of his Passion, where his Blood was departed from his Body. This Action of Oblation may here be considered likewise as a Representation of that Preparation the Disciples made for the last Supper, as it is a preparatory Disposition to the Action Confectation, and mystically represents the Oblation which Christ made of him felf to his Father, in the Garden of Gether Sameni.

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and Chalice, I take Notice the Priest was feveral Ceremonies. Be so good as to explain the Signification of the mamman as

Theoph. Willingly. As this Oblation represents mystically the Oblation which Christ made of himself in the Garden, we may consider in these Geremonies the various Circumstances of what our blessed Saviour then and there did. First, after the Offertory, the Priest takes the Veil off the Chalice, signifying thereby Christ's Going into the Garden, there beginning plainly

plainly to discover his Pallion to the Discoules, which before he had but obscirely intimated to them. Secondly, by removing the Chalice and Paten from the Corporal, is represented the Separation of Challe from this Disciples, in order to dispose himself for his Sufferings, and to make an Oblation thereof to his divine Pather. Thirdly, the Priest taking the Plost and Paten, denotes Christ's Teparating himself from St. Peter, St. James, and St. John, whom he had taken from the other Apostles, when he entered into the Garden.

Theor. Why is the Host, or Bread, here offered in a round Form, and why is it calcavened Bread?

Sacrament, it is of no Importance what Form it is in, provided it be true Wheaten Bread. This round Form is not used in the Latin Church. The Reasons assigned for its being round are kill. To denote to us that Christ is stiple, and Omego, the Beginning and End, of all created Things, yet in himself, without Beginning or End, as the tound Form represents. 2d. This Form

is most perfect and excellent of all Forms. and most proper for the most excellent of all Sectaments in You may observe that the Bread or Hoft is made very thin, by which it may be feen there is no Mixture, that it is pure Bread and of clean Corn of it was made shickers foniething might mingle therein, not capable of Confectation, and not becoming to great and holy a Sacrament. Here, in this you may take Notice of the great Care of the Church, that no Crums on Particles of the Hoft should be scattered, or let fall on the Altar or Ground, which might easily happen in other Forms of Bread; and for the fame Reason, the Wine is confecrated in a small Quantity, to prevent any Effusion of it out of the Chalice. As for the Hoft being made of unleavened Bread, it is not absolutely necessary; for in the Greek Church they me leavened Bread. Either are fufficient Marter for Confectation. In the Western Parts they always did use Azyme, for unleavened Bread, as Christ did at his last Supper: According to Durandui, othe Church received this Rite from St. Pater Supper and St. Paul; and, as St. Epiphanius affirms,

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firms oit was always when Children of pencil

Theor. Have you any Thing further to add concerning thefe Ceremonies ? 11 15111 or heaph! Yes! The Priest having made the Oblation, with the Hoft and Patter he makes the Sign of the Cross, to lightly that the Oblation has its Effect from the Cross and Passion of Jesus Christ, which he voluntarily accepted for our Redemp tions This done, the Priest lays down the Hoft on the Corporal, representing thereby, our Saviour's prostrating himself with Submission to his heavenly Father's Will, offering his Body to be facrificed on the Cross in like Manner the Priest lavs downsthe Hoft, as Matter ordained for the Sacrifice of the Mass. Lastly, he puts or hides the Paten under the Cor poral which denotes the Disciples leave ing their divine Mafter to the Power of his Einemies, while they fled away and hid themselves. A little Part of the Paten remains uncovered, which represents our bleffed Lady and St. John the Evangelift,

who did not leave Jefus Christ, but continued with him, even to the Cross. These Ceremonies duly attended to, will

firms.

greatly help to move our Souls to Devo-"tion, and to a ferious! Attention foother holy Mysteries enformation with the base

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Theoph. The Priest takes the Chalice! to prepare the Wine for the other Oblas tion, by this representing our Saviour's accepting the Chalice of his Passion when he faid; Not as I will but as thou will! St. Mark, cixiv and then purs Wine and Water into the Chalice. This the Church has always done, as delivered to her by Apostolical Tradition, and it is held by many, that our Bleffed Saviour did mix Water with his Wine, in the Institution of the Sacrament. The Wine, thus ming led with Water, represents likewife the Water and Blood which iffued out of our Saviour's Side, when it was pierced with a Lance. Concerning this Mixture, Pope Alexander the Ift thus fays : " In the Sani "si crifice of the Mass, Bread only, and "Mine mixed with Water, is to be of "Sfereday In the Chalice of our Lord; e neither Wine alone, nor Water alone, sought to be offered, but both mixed; " for

" for we read that both did flow from "Christ's Side, in his d'affion." ther me add, that this Mixtune of Wine and Wand ter is a Symbol of the Union Christians bave with Christ in this Sacrament, as then Fruit principally intended in this Sacrificeto It is also an Affurance that Christ is united to us and we to him, by this Eucharitie Sperifice 2 and militaring our S. softras.

Theory of observe the Priest bleffes the Water, but not the Wine, and that he plats wirth little Water into the Chalice The Reason of this, if you please, in W

Theoph. The Reason is the Wine reprefents him, who needs no Bleffing, and the Water fignifies the People, who stand in oncede of Benediction; atherefore whe Print bleffes, the People, in the Waterto for a Disposition for that Linion, which by this Sacrifice they are to have with Christ of In Masses for the Dead. this Bear nediction is not given, because the Souls in Purgatory are in a State of Grace. Ale to your Question, why to little Water is pite into the Chalice? I answer what what is inothe Chalice may be true Wine The Water incorporated with the Wine figniest lighter be offered but both mixed in

"for

fies that the Church, or People, are in-

Theor. What does the Priest do after

the Oblation of the Chalice?

Theoph. He fets it down on the Corporal, and then devoutly prays that God would accept of this Sacrifice, that the Holy Ghost would fanctify these Things ordained for it, and making the Sign of the Cross shews that what he asks, he expects from the Virtue of Christ's holy Cross and Passion. In confidering these Ceremonies, the principal Thing to be regarded in the Mixture of the Water with Wine, and to our ferious Meditation, is the Union of our Souls with Christ, which it represents, and is one of the principal Effects of the Eucharift, according to what Christ fays; He who eats my Flesh, and drinks my Blood, abides in me, and I in him. St. John, c. vi. Hence we may confider further the pious Intention of the Church, of uniting us to God by this Sacrifice, in perfect Love of him and our Neighbours, and that as Members of Christ we may be united to the Priest, during the whole Course of the Mass. But here I must put an End

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On the MASS.

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to our Conversation at this Time, as an Appointment to transact some Business, now calls me out.

Theat. I would by no Means hinder you, I shall take another Opportunity to wait upon you again. At present adieu.

that the Holy Colonk would tandify these Phings, or ained for it, and making the Sign of the Crois thews that what he alks, he expects from the Virtue of

Chain's holy Call and Pamon, In confidering their Carethonies, the principal

Circle Wixture of Medical 886 M. Friedling Bull-Edional

Con Souls with CHARLY St. Danustrykey of Elicis of the Euro

one of the princi chariff, according to what Chris fays;

He who ears us sing one driver wise offer the

soid in me, and it will be good at this Henry is the first to the prous is intended of the Charles is

God by this Sacrifice, in perfect Love

of Janfadt our Weighpours, and that as Members of Christ we may be united to

the Priett, during the whole Course of all the Night. Bug here I sput put an Bud all

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rency he may touch the bleffed Sacray ment in the Confectation. This washing would be went in good and anciet or to be done before the Altar, therefore he does it at the tight End I It also fignifies the great Purity of Body and Soul with which the Pole of the body of Drate their holy Mysteries, and the Prople to affile at them. This Ceremony is derived from

Therime I Am come Threshite, to all your me with your Conversation for a little while, and to refume your Explication of the Mass, which has hitherto given me very great Satisfaction. Theophilas. You find me at your Service,

nor can I refute my Friend to reasonable a Soul, and that this Samitice ough

Request.

Theor. After the Oblation, the Priest goes to the right End of the Altar, and withes the Tops of his Fingers. Why is this done read A lead to the Control of th

to Theophy He washes the Tops of his Fingers, that no Duft of Dift Have cave and no Particle of the Hoff, which he has handled, might thek to thehy and that with the utmost Cleanline's and the this Sacrifice may be accepted for

the

cency he may touch the bleffed Sacrament in the Confectation. This washing would be very improper and indecent to be done before the Altar, therefore he does it at the right End. It also fignifies the great Purity of Body and Soul with which the Priest ought to celebrate these holy Mysteries, and the People to allist at them. This Ceremony is derived from Aparelical Tredition, and of which St. Dennis gives this Signification, Washing is used to the Tops, or entroom Parts of the Fingers, before the most boly Sign is the ferued, as if it were before Christ, beholding our most bidden Thoughts, Esc. Ecck ther cin And St. Clement fays, that it is done to show the necessary Purity of the Soul, and that this Sacrifice ought to be performed spith all Purity of Body and Mind. Lib. 8. Conft. c.ii. After this the Priest continues the Oblation, in Memory of Christ's Paffion, Refurrection and Afcention, which are the great and effential Mysteries of our Salvation, and the Substance of our Justification, the Passion being our Res demption, the Resurrection our Life, and the Atcention our Glory, Hence he prays that this Sacrifice may be accepted for the

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the Salvation of him and all Persons and for this humbly begs the Prayers and Intercessions of the blessed Virgin and all the Saints

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he Saintse quiel and priod il aid as A beot. According to the Order of the Holy Mals in my Prayer Book, Orace Fraires follows next. Explain that to

Theoph. The first Thing here to be confidered, is the Connection of this Orate Frances with the precedent Prayer, Having implored the Intercession of the Saints in Heaven, that his Oblation may be acceptable to God, the Priest turns to the People, to beg their Affiliance to the lame Effect, and lealing his Delires with a Kils of the Altar, he fays orate Fratres. Bretbren pray that mine and your Sacrifice may be acceptable before God the Father Almighty. He salutes the People under the Title of Brethren, which is a Ticle of Unity, Love, and Etiendship, and under these Appellations, as Children of Christ and Brethren, defires them to join their Prayers to his, according to the Obligation of Christian Charity, and to this he urges them by their own Interest, for faying, mine and your Sacrifice, he puts all

all present in Mind that he offers the Sacrifice not only for himself, but for them like wife; and that they are to offer it with him, as being their Sacrifice as well as his. It being the fame Sacrament, Heft, which both Prieft and People may receive by it. In this the Priest may be confidered as our Proctor and Mediafor, onet unlike to him who brings a lighted Candle into a Room, whereof every one partakes in as fuil a Manner as he who brings it. He likewife expresses the End of his Salutation to be jointly to pray with him, that God would receive and except this Sacrifice for the Good of their Souls, and for what they intend in hearing Mass. Alcivinus calls this Orate Fratres, the Union of the Priest's Prayers and Intentions, with the Prayers and Intentions of the People, that as St. Paul fays, with one Mind, and with one Mouth we was glorify God, and the Father of our Lord Teple Confe Rom C. x. on labelt. What is the Answer to this? 10

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The Clerk in the Name of the Pople, aniwer in a pions and thorte rayer this Sacrifice this Sacrifice and your Sacrifice, and your Sacrifice and your Sacrifice and your Sacrifice and your Sacrifice.

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from year blands, to the Penife and Glery of bit boly Name, for our Proper and Jon the Good of bit boly Churth. This Ame twee perfectly corresponds to the Priestry Invitation, for here the People pray that the Sacrifice may be acceptable, by the Priest's Ministry, that it may be to the Glory of God, to their spiritual and temporal Benefit, and for all Christians throughout the World. To this the Priest lays Amen, and proceeds to lay certain Prayers ordained in the Missal conformable in Number and Substances to the Collects or Prayers which are said before the Epistle.

Theoph. As they are read privately, or fecretly, they are stiled in the Missal Scioercia, that is, the secret Prayer, and are prescribed to be said secretly, to intimate to us that the Priest having invited all reparty, leaves them thus employed, while he in Silence prays for them, speaking to God, like these the Mother of holy samuel, in his Heart, and only moved his Lips, his voice not being at all hearts, and therein seprescota salisi these

Prayer of our Bleffed Saviour in the Garden who retired from his Differples, that he might play alone. Every one would do well to learn the Antwer to the Orale Hedren whigh the Clerk makes in their Named and so fay it devoutly, but Il lendy, in Latin or English!

lence, how does the Priest proceed to the next Part of the Mass, which, as I collect from what has been said, is the plincipal Part of it, and requires a par-

ticular Explication Pau Alea endern

The The The The next is the principal Part, or rather the whole Substance of the Mais, or the holy Action contained in the Canon, which be forc, he begins, with a loud Voice he recites the Prefere, which may be called a preparatory Disposition to the great Work of this Sacrifide. Hence the Priest en deavours to raise his own, and the Hearts of all prefert, gratefully to thank and pgaininged, that they may be better prepaied to autend with due Reverence to the great Mystories following: By some the Breface is called the Angelical Song, and being a full not Angelical Praires Prayer

The Greeks call he's Chembital or Sarabieal Hymn. As the Malk is a Reprehentation of the Paltion of Christ, this filymh, in its invitical Serife, thay be laid to represent the Angel comforting our bledled Lord in his Agony.

Did of the fecres Prayers, fay with a loud Woice, Per omnia Secula Lecularum?

I Theoph. Having faid the Secreta, he lays his Hands upon the Aleur, to lightly what he lays afide all earthly Cogitations, that he may better employ his Mind to the Immolation of this great Sacrifice; and making a little Paule between his Prayer and the Preface, he then railes his Voice, and fays, for Ever and Ever, or World without End; making it the End of his Prayer, and the Beginning of the Preface. To this the Clerk, in the Name of the People, says Amen, to denote the Union of all present an Devotion, and that they join their Vows, Suffrages, and Intentions with the Priest, who then lays, Dominus Fabilians, the Edwidde with you, by which he within all prelent that be to well disposed, that pur Lend dray. roughlate to be with them. To this is answered, SYEC

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answered. Et cam Spiritu tuo. And spith praying for the Pricht that our Lord may be with him, for the better perform-ing this holy Action. He then says, Surfum Corda. Lift up your Hearts, admonishing the People to raise up their Hearts and Minds to heavenly Things, particularly to the heavenly and divine Mysteries about to be celebrated. St. Augustine fays, the Sursum Corda is an Aversion from earthly Things, and an Elevation, or raising our Mind to God alone. And in another Place, fpeaking of this he fays, "No Man who remains " ungrateful to the Giver, is bleffed by these Gifts; we are, therefore, in the facred Mysteries, bid to have our " Hearts lifted up, he helping us, that " we may be able to do that which by " his Command we are admonished to "do." Lib. de Vid. In saying Surfam Corder the Priest lifts up his Hands and Eyese that the exteriour Man may be formable to the interiour, by lifting up the Heart with the Hands and Eyes. The Heart is principally required for, as St. Oyril lays, in the Mais we must have antwersel.

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have our Hearts lifted up to God, natuof which are the Hlevation of which are the Hlevation of which and Eyes. To Surfum Cordays the People answer, Habenus ad Dominum We bade our Hearts lifted up to the Lord Which St. Cyprian thus explicates; "When the People answer Habenus ad Dominum, they declare that they ought not to think of any " other Thing but of our Lord." Every one ought to take Care that here he does not give the Lie to himself, when he fays Habemus ad Dominum, and at the fame Time have nothing less than their Hearts lifted up. After this the Priest fays, Gratius agamus Domino Deo nostro. Let us give Thanks to the Lord our God for all his Mercies and Benefits, particularly for this great Eucharitic Sacrifice. To this is answered, Dignum et justum est. It is meet and just so to do. Meet, because he is our sovereign Lord. Hust, because we are his People. Meet and Just together, that we his Servants should, together with the Pricit, give Thanks to God, from whom we have received all Things. Meet, in Respect of his manifold Benefits. Just in Regard of the Debt of Graffrode

On the MASS.

have our Hearts lifted up to God, we owe to him for making us Partakerie of the Treatures of his Mercy line this o Sacrifice would recommend to every one to confider thefe Words, and learn to lay them either in Latin or English, it is would greatly help their Devotion, asig they are full of Energy, and truly affeeting

Theer. What you have been faying " gives me the highest Satisfaction, moredone I expect less from what you are now to fay concerning the Preface, which next comes under our Consideration, but I beg I Leave to observe, the Presace is not always the same, as varying in some Times

of the Year.

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Theoph. True, there are different Pre-M faces, as to the Words, but are all there same in Substance, and all terminating in the fame Santius, Sandus, &c. The Difference arifes from their being approve priated, forme of them to the greater and more folemn Festivals of the Year, as One for Christman, or the Nativity Christ, which is also used on the Feast of the Carcumesten, the holy Name Jefus, Parification of the bleffed Wirgin, the Featt of Corpus Christs, and during

the Octave, and on the Feat of the Transfiguration. One for the Epiphany, One for Lient, One for Passion Time. One for the Resurrection, or Easter. for the Ascension. One for Whisfunday, and One for Trinity Sunday. There is One for the Feasts of the blessed Virgin Mary , One for the Apostles, and One for common Festivals and common Days, which is also used in Masses for the Dead. It is not necessary to explain them all, as it will sufficiently answer our present Purpole, to give you a brief, Expli-The Preface, as I have already obboly Action contained in the Canon. Those who understand Latin would do well to attend to it, as it is full of holy Unction, and affords abundant Matter of Devotion; for those who do not understand Latin, or may not have it in English, or who perhaps cannot read, a short Explireation may be of Service to them por I believe, dilagrecable to your sets conf Theat. Not in the least. Pray Sir go op. Theoph. The Priest confirms the Answer the People made concerning giving Thanks to God, by telling them it is meet and . just,

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right and wholeshme, to praise God, and to declare that he is our holy Lord, offhipotent Tather, and eternal God, from whom all Sanctiry coines. In the Preface the Intention of the Church is, that all her Children should time their Fleares and Voices with the Angels and Archangels, and all the Powers of Heaven, in prairing and adorning God with the profounded Humility and Devotion, both interiour and exteriour, especially at the End of the Preface, which always conchades with Sanctus, Sanctus, Sanctus, G. 87, Holy, Holy, Holy, Lord God of Sabadas, the Heardens and the Earth are full of thy Glory, and Hofamua in the bigbest, bleffed is be was comes in the Name of the Bord. VINGfanna in the bigbest. The first Part of this Conclusion of the Preface, Holy, Hob; Hoby, Lord God of Sabaoth, is called by the Greeks Trifagion, on Account of Santas being repeated three Times, and the Song or Canticle which the Angels in Heaven continually ling, as we learn from the Prophet Hairs, and St. 706n Evangelist, to which is added the Song Bringhed Hebrew Multitude, with which widefuel, by telling them it is meet and

brusalemo finging aloud, Hasanna in the the Both Brieft bows down with great Reverence, and all the People thould hav but filently, faying at with him. none?

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at Mass, rings a little Bell at this Time;

Theoph. It is rung to excite the People to renew and ftir up their Attention to the facred Mysteries, the most solemn Part of which the Priest is entering upon in the Canon of the Mass. As also to let the People know what Part of the Mals the Priest is then at, necessary in large Churches, when full of People, and the Altar at a Distance, or the Priest's Voice but low, and not so well heard by those who are not very near. The ringing of this little Bell may feem to have fome Analogy with what God ordained in the Old Law, that there should be little Bells in the Hem of the Priest's Tunick, to the End that the Sound might be heard when he went in and came out of the Sanctuary, in the Sight of the Lord; which was to move the People to due Revenesto hi

Reverence to the Prieffly Function, and to an humble Adoration of God's Mafelly in that holy Place. In like Manner while Church wes a little Bell, which here in England we call Santtus Bell. The Canon of the Mass follows next. That, if you please, shall be the Subject of our next Conversation.

Theot. I am content. Adieu for the e Klesse dans rengator excite dinastrale larried Mysteries, the most solemn Part of which the Prices catering upon in the Canon of the Male. As allo to let the Peoble know what Part of the Mals the Brieft is then at, necessary in large Churches, when full of People, and the Altar at a Diffence, or the Prieff's Voice but low, and not so well beard by those who see any very mean of the ringing of this little Bell may seem to have some YALOCH with year (see ordered in the Old I and that there hold be little Bells in the Heat of the Prefix Tunick, to the End that the Sound inight be heard when he went in and came out of the assingt why one osigh of the Lord; which was to move the People to due Reve-

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Theotime. It is not hard to guels at my Intention in it after the Conversation make a train to the distriction of the second of the amble then, please now to explicate the temaining Part of the Holy Mais, be-HOLYMONATAR second. Part of the Mala, and requires a erious Attention, C MiA the Pretace the Prieth occurs the Capan, which is a Greek SACRIFICE Explained. applied to this Part of the Mars, because to allowithman low some and morella to ierved in all Madies cour are laid. In the bemen of A R. Talle II in land by way of Especimency, as it contains the Confecration and Conversion of the Bread and Wine into the Bady and Blood of our TOID A LOG UE TANK in it the S. S. S. M. M. O. the M. A. S. S. and it is commune given to the as being a feetet of private Mario, Moan Questil and fole-Theophilus Am glad to be you. They es , soio was time, and can eafily oucle at the Purport of your Vilit this Mornmg. . E 5 Theot.

my Intention in it after the Conversation we have had. Without any father the amble then, please now to explicate the remaining Part of the Holy Mass, beginning with the Ganon.

Theoph. Withingly. Here begins the fecond Part of the Mass, and requires a ferious Attention. After the Preface the Prieft begins the Canon, which is a Greek Word, fignifying a Rule or Order to be observed in what we are to do, and is applied to this Part of the Mass, because it is always the fame, and constantly obferved in all Masses that are said. In the Miffal it is called the Action, to named by way of Excellency, as it contains the Confecration and Conversion of the Bread and Wine into the Body and Blood of our Saviour. It is also called Sacrifice, for in it the Sacrifice of the Mass is principally accomplished. The Name of Secretum is given to it, as being a fecret or private Mystery, belonging only and foleby to the Priest, nor is to be faid by any one but the Priest, and by Jim to bushill in feerer, that is, with a low Voice, as the Rubricks of the Miffal preferibe, and

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not as forme do, aland, in direct Contradiction to the Rubricks, and Prescript of the Church. II Here you are to observe that, although the Mais is ordained as a Representation of Christ's Pattion, our Memory of which it is inflittated yet believe is in the Canon a Renovation of Christ's last Supper, Hence Durandus, with Pope Innocent I. fay, that in the Canon the Words fignify one Thing, and the Signs of Ceremonies lightly enothey for the Words principally belong to the Confectation of the Buchariff; but the Signs chiefly appertain to the Remembrance of Christ's Passion. The Words are in order to the Conversion of othe Bread and Wine, but the Signs and Geremonies here before the Elevation, are in Regard of what happened before his Crucifixion, and after in Regard of what he fuffered on the Crofs .....

Theor. I beg Pardon for interrupting you; but before we proceed, well me why is the Canon faid in feoret Power A

The perpetual Custom of the Church from the Apostles Times, which may be sufficient to satisfy the devoet Christian.

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- who Phe Priest now then his Wind who !by go God, with whom alone he is now worthear for himself and all the Falchful, sand that he may do this with greater Fernvour and Devotion, and with greater in-tarrious Recollection pray for the Peo-toles as their Mediator between God and when in this holy and facred Action. Hugo de Santo Victore, and Alcivinus, give a chird Reason, for that it is a fecrer Mastery, nor to be divulged to the scommen Reople, left the principal Words in this Sacrifice should lose their Esteem. So that we may fay, this secret Manner of reciting the Canon, is out of Reve-trence to the facred Action, and the Words of Confectation. Heleby is allo represented the Silence of our bleffed Sawiour limbia Sufferings; for though he demption, he did it alone, and was filent adming the greatest Part of his Passion. Answer, and the Reasons given Pro-

Answer, and the Reasons given Probeed to explain the Canon; but give me ducave to propose any Question that may soccur to me.

doesde on to livery the devout Christian.

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Theoph. Do for The more Questions you like the more Occasion I shall have to explicate to you every Partyof this thought sacrifice, and to which you will pleafed to continue your Attention.

Oth the Beginning of the Canon the Priest lifts up his Lyes, opens and joins his Hands, making humble Supplication, to Almighty God, that he would accept of, and give a Bletling to his Action, renewing his Oblation, and specifying. renewing his Oblation, and operitying crifice; which also may represent them in Christ freely offering himself, to the Jews, in order to his Pattion, and aller freely offering himfelf to his heavenly. Father, for the Redemption of Mankinda The Priest opens his Hands, and hiss them up to thew he is ready for the Revil formance of his Function, and then doing them, to lignify his being bound to do God's Will, to whom the lifts up this Eyes, expecting Power and Grace from him to perform this Action right, in hopes of which he lays his Hands upon the Altar, and with humble Confidence and Affurance killes it, and 16 and brids fand Rvy they had delivered him. Priest

Crosses on the Host and Chalice.

Theoph. Knowing that what he is to do principally depends upon the Passon of the Cross three Times in Honour of him who is Three in One, by whose Power alone the following Work of Confectation, or Convertion of the Bread and Wines, is to be made, and to declare, that the whole Mystery of this Sacrifice is to be wrought by the marvellous Power of the most holy Trinity. St. James, St. Christifficane, and St. Balt, have the lame Cere in the mystical Signification of them, respectively in the threefold Delivery of the billion of the present the threefold Delivery of the billion of them. bieffed Saviour? 1. God the father der livered his only begotten Sen to us by his Incarnation. 2. Judas delivered him, while Jews? 3. The Jews delivered him to Politics Pilate to be crucified. The fifth was of Grace: God to loved us, as he gave his only begotten Son for us, as he ga Prieft

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Priest then proceeds con prays that this -Sacrifice may be acceptable to God, and profitable to this holy Church in general. Praying for the Peace Union, Procedtion, and Direction of it. For its Peace, that we may ferve God in Peace wfor its Union, that it may be freed from all Schiffins, be protected against all Herefies, and directed by the Holy Ghoft. Secondly, he prays for the chief Paftdr of the Church, the Popes as in has been the Cuftom in all Ages, that, as Altioinus observes, abe Union of Charity and Paid of the Members, with the wifible Head of the visible Oburch, may be presented to God. Thirdly, for the Bishop of the Diocese or Diffrict for fo St. Paul commands us, to remembers out Prelates un Fourthis. for the King, Prince, on Stare under whom he lives, that God would direct them in their Government, that in Peace and Justice they may rule their Subjects. This is the Advice of St. Paul, to pray for sall Men, for Kings, and all who are in Power and Breteminence of Fifth Worldr all the Frithful in general pror all Etchefiaftidal Orders, Ministers and Prouchers of God's Word, for all who libert Vows for

for the Conversion of Souls; and for all who are in any Manner of Nearthiy, of interesting the first follows the first Manager of the Manager of the History Health to not found the bas their

all Theore What means this Memento Ils Theoph Is means the particular remembring, for filent Mention of those particular Rections or Things for which the Brieft more especially prays : Having prayed in general, for those for whom he ought always to pray, in Silence and Recollection he specifies mentally those for whom in particular he applies his Mass, or these to whom he may have any particular Obligation; as his Parents, Patrons, or those on whom he may have any particular Dependence; for particubir Friends or Benefactors, from whom be may have Help, Charity, or Affileance: He is also to pray for all who are, present at Mass. The Church requires this of him as Part of his Function, and God predained in the Old Law that the Brieff, at the Altar, should pray for the People, and therefore the Priest prays here for all who are prefent at Mais, and for their latentions, supposing that their for Vows

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Vows and Intentions are to hear Mass for the micross and choic now memorial to hence he prove that this Sherikee may be doubled their Souls, and for alleing spiritual and corporal Safety of The Briefs having sinished his Memento, opens his Hands and goes on, in vocating the bleffed Virgin, the holy Apostles, Marcus, and all the Saints, to help him, by them Prayers, in this facred Actional this nome.

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must observe to you in the first Place, that in all the ancient Liturgies we find this Commemoration and Invocation of the Saints; and herein the Church infitates the Royal Prophet, and the Hebrew Children in the Furnace, inviting the Angels, Saints, and all Creatures to praise our Lord; and having, in the Preface, invited the Angels, so here she invites all the Saints to praise God in this wonderful Work of his Love and Goodness, manifelted to us in the holy Fuchand. Three Things are here to be taken Notice of the Communicantes, or Communicantes of

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On the MASS. to hear Mass of the Saints gorThe Confidence we make hart yinn their Merits and Brayers of Misd prefitered our Greed the Communicator Science sylvereign swerpischen to shipping that manhayens Communion information wishabe fraithful on Earth, but also with I then Angels and Saints, in Lifeavennin lar the Breface we expressed our Communic nion with the Angels here with the Saintage that they may affift us in the Praise of God, as here as the fame Object which they contemplate in Heaven; and that they here with us, may praise our common Lord, that fo the Church Militantiunited to the whole Church Triumphant may worthily receive our great Lordand. Matter, coming to us in this holy facris fice. 2. The venerable Memory of the Saints: Memoriam venerantes. Of this St. Audin makes Mention, saying, "We honour their Memories as Saints of We offer only to him as both "their God and ours, at which Offerin "those Conquerors of the World as "Men of God, has each one his pecua-liar Commemoration." Lib. de Favir Deing at which as St. Chryfoftome obferves, Lib. 22: c. 10. is to their Honour.

mours and this Honoutt the Catholic is Church bas always, land in an Ages, paid sto ahem, and thereby endeavours to keep the Memory of the Saints in the Hearts of the Faithful The third thing to be taken Notice of is, the Confidence in chein Merits and Prayers, which the Prient humbby begs, when by their Amrance, he may obtain Grace from God, rightly and duly so perform this more boly Ac. stion. Conformable to this, the Words of St. Augun deferve to be taken Notice ofun " We do not," fays this holy Fathen ist make Mention of Memory of Mariyes at our Lord's Table, as of the others, benerather to the End that they oftimay pray forus; and that we may imiat the end follow them." Again, he fays, te It beere and injury to the Martyrs to of pray for them, no whole Prayers we is aught to commend ourselves Fratt. as in James The mystical Signification of this Partiof the Male, may be a Representation to us of Christ Sitting at the Hable with his twelve Apostles, for here the Church names evelve Apolities, joining to them twelve Martyrs, as to acdompany the Priest in this holy Sagrifice. Theot.

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of Akista Please to 180 on and explain bulgate follows: for I am highly is anished with the Explicacions you have given one other Minnel word the Bands the untraking ed Theaph, After this Memory of the Sainte the Priest returns to his Oblation, humbly begging of God that it may be bleffets redicrited, ratified, rational, and pereptable. That it man be made no is the Body and Blood of his most beloved Sanyour Lord Jefus Christia He prays shared than by this Oblation we may be Helled in heavenly Things . 2 That we town be pedesided on munibered amount the Elect 13. That we may be confirmed vand established in all Good and That our Dury may be a retional or reasonable Senvige raccording to St. Paul in gonThat of the may be acceptable to God al an saylin shus expounds in As Blaffed, by En which we may be bleffed in Heaven ntin Affinited, by invoice we may be en-Stralled in Heaven - Ranfiel, bywelich off we may be thought to be titue Memeffection of the Churchen Rational and it-Riderent from all Sacrifices of Bealls: 58 And Acceptable, that we may be pas-Shareproble to God in his only Son Imake Theat this

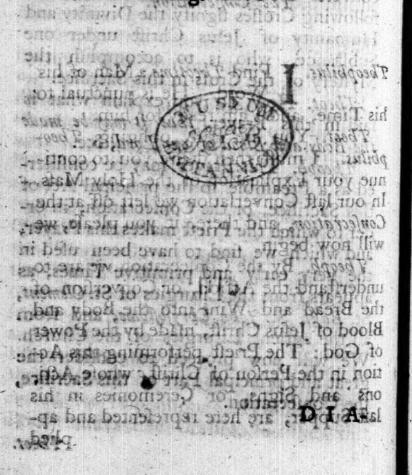
this Prayer of Oblation the Church The office the End of third aimed at met at met at the Convertion of the Bread and Wine into the Body and Bieg shalls of Laure Louis borbester The and where and you why the Priest extends his Hands over the Holl and Chalice's and on what Account he makes five Croffes and sailor griwolfor on The spreading of his Plands by the Piet over the Obtate, is done by way of Submillion of his Action to the divine Power, acknowledging thereby that he depends wholly thereon, without which me created Power could have any Ballon the Conferration The Timpofic tion of Hands is like wife a Symbol of Signiof Airthority, and therefore in this Oblation the Priest lays his Hands over the Phings offered , and as according to the Church's Order, he lays his Hand overanole who are baptized of abilitied fodders he lays his Hands over the Hoft and to habite, loor reliefy that this great Morte of Confecration is to be done by Winds of his Ordination, Which he Te ceived by Imposition of Plands The Priest mastes five Orosses, to shew that T beat. all

all his Confidence is in the Merits and Virtue of Christ's Passion, represented in here lives Times. The three first supreent God the Father, to whom this Obles tion is made: The Son who offers it, and the Holy Ghost, who transabstantiates of converts the Bread and Wine. The two following Croffes fignify the Divinity and Humanity of Jesus Christ under one Substance, who is to accomplish the Mystery of the Cross in this Sacrifice www Theet. How do you explain what is faid in this Prayer, that it may be made the Body and Blood of our Lord, &c. bidw ed as a Preamble to the principal Act of this Sacrifice, or the Confectation on one der to which the Priest makes this Prayer, and which we find to have been used in the very early and primitive Times, as appears from the Liturgies of St. Clement Me will now proceed to confider the great and principal Part of this Sacrifice, ceived by Impolition moits and bevies Priest mastes five Crosses, to shew that Theot. all

defer that till I can have the Pleafure to see you again, as Business now obliges me to leave you for the present.

Theoph. Adieu then; but come again

Tomorrow Morning.



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Privion As you please; but I had rather defer that till I can have the Pleasure to see 197 again. Is a gain. I see you for the present of the person. A dieu then; but come again soon.

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17 hear Feer one with you I on orth. W. M. add no.

I on orth. W. noithraslno. adr.

Theophilus. I Find Theotime Man of his Word. He is punctual to his Time, and I am ready for him.

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Theat. You are truly obliging, Theophilus. I must then desire you to continue your Explication of the Holy Mass.
In our last Conversation we lest off at the
Cansecration, and there, if you please, we
will now begin.

Theoph. By the Confectation we are to understand the Action, or Conversion of the Bread and Wine into the Body and Blood of Jesus Christ, made by the Power of God: The Priest performing this Action in the Person of Christ, whose Actions and Signs, or Ceremonies in his last Supper, are here represented and applied

plied by the Prieft, according as our Sawour himself did leave it in his Church; and such has been the Belief and Practice of the Church in all Times since Christ. If we look back to Antiquity, we shall find St. Justin Martyr affirming, that the Eucharilt is consecrated by the Power of the Word which we have received from Christ. St. Gregory of Nyssen lays, " This " Bread, as the Apostle faith, is fancti-" fied by the Word of God and Prayer, by which Word the Transmutation is made, to wit, This is my Body." In another Place he fays, " The Bread, in the Beginning, is common Bread; but when the Mystery is sacrificed, it is " called, and is the Body of Christ; in " the same Manner the Wine." In Oral. Catech. b. 37. St. Cyril of Jerufalem, speaks in the same Strain, and not to trouble you with too many Citations, will only add the Testimony of St. Ambrofe, or the antient Author of this Work attributed to St. Ambrofe. " This Bread is Bread before the facramental Words; " but when the Confeccation is sided, from Bread it is made Christ's Flesh "Let us prove this . How can the beid asimul Edrin and a se which

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Madished Bread be Christ's Flether by Shallished Bread be Christ's Flether by Shallished Bread be Christ's Flether by Shallished Bread be Christ's When the With those of with the base of When the West Land Jens Christ — When the West heard Jens Christ — When the West hear I west then uses not his own, but I have I west then uses not his own, but I have I works." Lib. 4. de Sac. c. 4. When I have that the Priest, immediately before the Consecration, takes the Host in his Hand, and lifting up his Lyes, makes the Sign of the Cross on u. Did Christ do so.

Mension of our bleffed Saviour doing this, either in the Evangelists or St. Paul, in the Account they give of the Institution of the bleffed Eucharist; yet, as we learn from the facred Oracles, that Christ often lifted up his Eyes to Heaven when he wrought his miraculous Cures, so we may plously believe, according to the Tachuon of the Church, that here he did his up his Eyes; in this greatest of his witches. St. Clement relates it, and it is sound in the Liturgy of St. Peter, or that which is attributed to him and is very soldent; as also in the Liturgies of St. G. G. G. James

James and St. Bahl. Doubtless Christ did not make the Sign of the Cross, but the Priest, being his Vicegenent or Delputy, has just Reason to lift up his Eyes to Heaven, from whence only he expects Power and Virtue to do this Action that the Holy Ghost may affist him in this great Work. He makes the Sign of the Cross, by Virtue whereof, that is, the Merits and Passion of Jesus Christ, he receives a Power to bless the Host, shewing, by it, the Badge of his Commission, and acknowledging that as his Ordination was made with the Sign of the Cross, so here he executes it by the same

Theor. After the Confecration the Priest

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kneels down : Why this? V affuspoloH

Theoph. Having finished the Words of Consecration, the Priest kneels with great Humility and Devotion, to adore Jesus Christ, there truly and really present on the Altar, and under the sacramental Species, and to excite all the People to kneel down and adore, humbling themselves in the Presence of Jesus Christ, true God and true Man. If the Jews, when Mases related to them the Ceremonies and Rites of the Paschal Lamb, bowed

bowed themselves and adored, with much greater Reason Christians adore the true Lamb, Jesus Christ, really present. when Mofes entered the Tabernacle in a cloudy Pillar, wherein an Angel spoke to him, the People adored, furely Christians ought to adore Jesus Christ here on the Altar, and, if when Fire came down from Heaven and confumed the Holocaust, and the Temple was filled with Glory, the Children of Ifrael feeing it fell flat on the Earth, adoring and praising God. Shall not Christians bend their Knees and adore the true King of Glory, the eternal Word of the Father in this great Sacrifice, of which all the former Holocausts, Victims, and Sacrifices, were but Figures and Shadows.

Theor. All this I readily allow; but why does the Priest elevate, or hold up

the Hoft?

Theoph. He does this to excite all prefent to join him in this proper Act of Humility and Adoration, thereby to profess their firm Faith and Belief of this facred Mystery, and with exteriour as well as interiour Devotion, to make Acts of Adoration, by humbly bowing down G 2 the

the Body lifting up the Hands and striking the Breast. Now this Elevation was always used in the Church, as is apparent from the antient Liturgies, St. Bafil's, St. Chryfostome's, and is the Custom of the Ethiopians, Oriental Indians, Grecions, &c. and is justly retained in the Church.

Church,

Theot. But, will not some say this sa-

vours of Idolatry?

Theoph. Nothing can be more unrea-sonable, or more unjust, than to charge Catholics with Idolatry on this Account. If it was Bread and Wine we adored, or if the Species of Bread and Wine were the Object of our Adoration, the Charge would hold good against us, but nothing less than Ignorance, or the highest Prejudice, can suppose this. Catholics, believing that in the blessed Sacrament there is really and truly the Body of Christ, both God and Man. He and he only is the Object of their Adoration: A divine Object God himself in his Humahity; there can therefore be nothing of Idola-try in the Action, for in it we adore Jefus Christ, true God as well as true Man.

Theor. Are there no further Reasons to be assigned for this Elevation? I would willingly know, as allo why a little Bell

is rung at this Time.

Theoph. This Elevation of the holy
Host in its mystical Signification, may be confidered as a Circumstance agreeable to the Oblation, and a Representa-tion of Christ elevated on the Cross. The Consecration being made, the Oblation is perfected by this Elevation, as a Circumstance making it compleat. The seraphical Doctor, St. Bonaventure says, that "in the Elevation the sacred Host is shewn to God the Father, to obtain the Grace we have lost by our Sins;
as if the Priest should say: O heavenly Father, we have sinned and provoked thy Wrath, but now behold
the Face of Christ thy Son, whom we "the Face of Christ thy Son, whom we present to thee, and who has moved thee from Anger to Mercy." In Expo. Mys. Hugo a St. Victor tells, That when we come to Christ's Words, the Priest lifts up on high both, that is, the holy Host and Chalice, signifying this Meat and this Drink is more excellent than all other, for it is the G 2 G 3 es most

" most excellent of all Sacraments." In Spec. Eccl. c. q. Durandus, among other Reafons, gives this, That all prefent may fee, adore, and afk whatfoever may be profitable for their Souls! 1. The last Thing fignified by this Elevation is, that beholding the fame Christ who fuffered fo much for us, we may be moved to be willing to fuffer fomething for him. The little Bell is rung to make all present attentive to the facred Action, to recollect their Minds, that they may devoutly proftrate and adore Jesus Christ their Saviour, dying on the Cross for their Redemption. It is also rung that thole who, in large Churches may be at a Distance, and not fee the Priest's Acctions, or perhaps are otherways diftracted of intent on their private Prayers, may know that the Priest is at the Elevation, and confequently bow down and nadore Jesus Christian I in the Shus Dedt.

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of Whyuthis Geremony assimi of ored bist.

ing the Breast is oftentimes done to express Admiration. God, as the royal

Pfilmift observes, Pfal. ex. has made a Memorial of his marvellous Work, He is truly marvellous in all his Works, but in none to much as in this, and we have great Reason here to admire his infinite Goodness and Love in so humbling himfelf, not only to become Man for us, but also to give himself to be our Food, thus exalting us above the Angels. We may well stand in Admiration, and strike our Breath in confidering this incomparable and wonderful Goodness To knock our Breaft is also a natural Sign of Sorrow and Grief. Since then in the Elesvation is prefented to us the delorous and affecting Object, Christ fuffering on the Crofs, no wonder if devoue Chriftions knock their Breafts to testify the Compassion they have for his cruel Sufferings. Many do it with Reflection upon, and with deep Sorrow for their Sins, as the Cause of his cruel Sufferings, and in Acknowledgement of their Unworthiness for it great a Good. We may likewife be faid here to imitate the devour Multitade who were present at Christ's Passion; and when they faw the Things that were done, Isreturned knocking their Breafts along G 4. Praimit Theot.

Theor. I am perfectly satisfied with what you have said of the Consecration and Elevation of the Host: Favour me now with something of the Consecration and Elevation of the Chalice. But first, what do you mean by the Chalice?

The Chalice is a Cup wherein is contained the Wine that is to be consecrated. The Evangelists tell us that Christ took the Cup into his Hands, and having bleffed it, gave it to his Difciples. In the Form of Confectation it is called the Chalice of Christ's Blood. This is the Chalice which Paul calls the Chalice of Benediction, affirming it to be the Communication of the Blood of Christ, concerning which Theophylatt, and other ancient Fathers fay; that which is in the Chalice is that which flowed from Christ's Side, and receiving, we communicate, that is, we are united to Christ. As to the Confectation of the Chalice, the fame may be faid of it, as was before faid of the Confecration of the Bread. The Priest in the Person of Christ, imitating his Actions and Words, confecrates the Chalice, calling it as Christ did, the New Testament unto Repend with the Nature 110 . 01 7 mission

million of Sins. What has been faid of the Adoration of the holy Host, is to be said of the Adoration of the Chalice, for it is done in the same Manner, and for the same Reasons, as being the self-same Thing, under different Species, or outward Forms. The like to be said of this Elevation, and therefore not necessary to be repeated again.

About. Since, as you fay, it is the same in both, why is the Confectation and Elevation of the Chalice, made separately, and apart from that of the Host?

Theoph. The Example of our Saviour. his Command to the Apostles. Do this in Remembrance of me, St. Luke xxiii andithe Practice of the Church in all Ages, as plainly appears in all Liturgies, is more than a sufficient Reason for it; yet, you. will please to observe what Sr. Paul favs. 1 Cor. xi. As often as you shall ear this Bread, and drink this Chalice, you shall thew forth the Death of our Lord. This could not be so well represented in one Species as in both; and both together. they more fully represent Christ's Death and Passion. Further, both Species are requifite to correspond with the Nature of

of Christ's Priesthood, which, as the Pfalmist and St. Paul fay, is according to the Order of Melchisedeck. Hence St. Austin says, that he instituted a Sacrifice of his Body and Blood, accordsing to the Order of Melchisedeck. And St. Cyprian, "Who is more a Priest of the High God than our Lord Jesus "Christ, who offered Sacrifice to God the Father, and offered the very same which Melchisedeck had offered, that " is, Bread and Wine, to wit, his Bo-

Theor. May it not be here faid, that as there are two Species, there are two

Sacrifices?

Theoph. By no Means. The Bread and Wine are different Things, and in a different Manner fignify Christ's Body as our Food, and Christ's Blood as our Drink, and so make the full Resection of our Souls, both making but one perfeet Sacrament, inalmuch as they contain the same one Christ, God and Man in Flesh and Blood, which are equally contained under the Species of Bread, as under the Species of Wine, for the Body and Blood is equally in the one and in.

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in the other, producing the same Effect of Grace and Glory. In like Manner these two Species make but one Sacrifice, as they signify one bloody Sacrifice made by Christ on the Cross, in the Estulian of his Blood, and Separation of his Soul from his Body, which is not so expressly fignifled under one only Species; and the two Confecrations do not multiply the Sacrifice no more than the daily Oblations which the Priests make in all Places of the World. On this St. Ambrofe thus delivers himself; "Do we not offer every Day? Surely we do. We offer always the felf-Wlame, and not now one Lamb, and To-" morrow another, but always the fame. Therefore it is one Sacrifice, it is one son Christ in every Place, here entire, and there entire in one Body But this which we do, is done for a Commemoration of that which was done, for we offer noranother Sacrifice, as the High Priests fame." In fine, though the Species be different the Actions of the Priest variouspond the Confectations diffinct; Vet it is the fame Thing offered, and the fame Offerer Jefus Christ, who did offer it to ar his

nis Father, and by his Priests, as his Ministers, continually offers it, and will do fo to the End of the World. So that as the Mass is an Application of one and the fame Passion, so the Priests by their ministerial Actions, concur to the same Sacrifice which Christ made at his last Supper.

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Theot. Has not the Elevation of the Chalice some particular Signification?

Theoph. Yes: It represents our Saviour continuing on the Cross, and principally the Blood and Water, which, by piercing his Side, flowed from his facred Body. It likewife represents the Separation of Christ's holy Soul from his facred Body. But, now I will give a little Refpite to your Attention, and defer any further Explication of these facred Mysteries till we meet again.

Theor. Agreed; but you must expect

to fee me very foon.

Theoph. Whenever you please, I shall Saviour, who offered uoy sal or balg so on

the Groß to his Eternal Larber, for the Salvation of Mankind, to here the Priest immediately makes as Oblation thereof,

xpreffing the Intentions of his in the -A.A.A.g this holy sacrifices wearings

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ris Father, and by his Priests, as his Ministers, continually offers it, and will do so to the End of the World. So that as HEMais is an Application of one and the same Passion, so the Priests by their ministerial Actions, concur to the same Sacifice which can Massion of the Plevation of the Theur. Has not the Elevation of the

Theotime. OU fee, Theophilus, I am Save Suppose the Save Save Save Supposed the control of the save supposed to th

Theophilus. Had you staid away till I bethought you troublesome, I should not have the Pleasure I enjoy in your Company, nor have now wished you a good Day!

Theor. Compliments apart; favour me anow with an Explication of what follows the Elevation in the holy Mass.

Theoph. After the Elevation, the Priest addresses himself to God in three devout Prayers, and therein imitates our blessed Saviour; who offered up this Sacrifice on the Cross to his Eternal Father, for the Salvation of Mankind, so here the Priest immediately makes an Oblation thereof, expressing the Intentions he has in the fosfering this holy Sacrifice; continuing,

and Wine, now to make it of the true Body and Blood of our Saviour. In these Prayers he joins the People with him, that all who are present may also offer, and join with him in Prayer, that the Sacrifice may have the desired Effect, as it is their Oblation as well as his, different only in the Ministry of the Action, which only and properly belongs to the Priest. Theor. I observe that the Priest in this

Part of the Mass makes several Crosses: Let me know why, and the Meaning of

them.

of the Cross to be often made in the Mais, especially in the Canon, both before and after the Consecration, but differently in their Meaning. The Crosses made before are in Order to the Consecration, by way of Benediction to the Matter, that is, the Bread and Wine. After Consecration they are made as representative, or significative, to renew in our Minds Christ's Passion. The Crosses before signify the several Passages of his Passion, before he was nailed to the Cross. Those after signify

nify what he fuffered on the Crofs, and are confequently applied thereto in what follows. Here the Priest makes five Croffes, which agnify the five precious Wounds in his Hands, Feet, and Side Of these the three first are made over the Hoft and Chalice together; the fourth over the holy Hoft, and the fitch over the Chalice. These two last being made separate, represent the Consequence of his bitter Pains, the Separation of his holy Soul from his Body. Now, as to the Antiquity of making these Crosses in Time of Mais, we find the Practice in all the Church Liturgies, and all Expositors for eight Hundred Years make Mention of them, mount medo on appear and so

bow down, and lay his Hands joined on the Altar?

Theoph. Proceeding in his Prayer of Supplication, he bows down to thew the Humility of his Heart, and by his joined Hands represents the united Defires of the Faithful present. Thus inclining, as expecting God's Mercy and Goodness, he prays that God would be propitious to him by this Oblation, in an humble Confidence

fidence of which he killes the Altar, in Token of Reconciliation with God, by Virtue of this Holy Sacrifice.

of Elect. You must now tell me why he

makes three more Croffes.

Christ had offered his Body on the Cross, so from the Cross he offered his Blood for our Redemption. The first Cross is on the Host; the second on the Chalice; and the third on the Priest himself, to signify, that by the Oblation of his Body and Estusion of his Blood alone, we must come to receive the aforesaid Estects of celestial Benediction.

Elevation, till the Communion inclusive, the Priest holds his Thumb and Fore-finger of each Hand joined together.

Give me a Reason for it.

Theoph. I will give you three Reasons:
First, Out of Reverence, not to touch
any Thing after touching the facred Body
of Christ. Secondly, It denotes that the
Mind and Body of the Priest ought to be
united and joined together in the Action
of the Sacrifice. Thirdly, A natural
Cause, less any Particle of the Host remaining

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maining on the Fingers, should fall on the Altar, or on the Ground

Theof. The next Thing that occurs is the second Memento, which you will please

to explain to me.

maining

Theoph. This is called the fecond Memento. The first was that wherein the Living were prayed for, and in this the Priest prays for the Dead, according to the antient Cultom of the Church in all her Liturgies. In this Memente the Prioft specifies any particular Person or Persons, for whose Soul he may say Mass, or defires in a particular Manner to recommend to God, as also all the Faithful departed, that they may obtain eternal Peace and Rest in the Fruition of God in Heaven. Here it is to be observed, that in praying for the Dead, the Church only prays for those who being baptized, made a Profellion of the true Faith, and were Members of her Communion, and died in a State of Grace. Concerning which State Austine thus delivers himself:

" When Sacrifices, either of the Al" tar or of whatsoever Alms are offered
" for the Dead, who have been bap" tized, for those who are very Good,

" they

"they are only Thanksgivings; for those who are not very Evil, or Wicked, "they are Propitations; for those who are very Wicked, or Evil, they are 1 no Helps when they are Dead, what

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" to whom they are profitable, they pro-

15 fit to this, that they may have full

Their. Why is praying for the Dead offigned to this Place in the Mass? in nois In Theoph. To alledge the Cultom of the Church in all Ages, and in all her Liturigies, might be efteemed Reafon fufficient; but I will give you another, and very rational Motive, drawn from that Article of our Creed, the Communion of Saints, which includes not only the Faithful on -Earth, but also the Angels and Saints in Heaven, and the Souls departed, detained in a fuffering State, as not having fully farisfied divine Justice, or attored for their Sins in this Life, yet partake of this Communion on Account of their true Faith, Devotion, and Piety when living, and accordingly are more or dels capable to have in the Suffrages and Prayers of the Living, and of this Oblation. Hence the Church having represented the Communion of the Angels and Saints, as also of the Faithful present and absent, who in their several Degrees, concur to the Oblation of this Sacrifice, makes a Remembrance of those who cannot actively concur, but by the Mercy and Goodness of God, are capable to receive proportionably to their State, the Effects of this Sacrifice, and therefore after the Oblation is completed, she thus prays for the Dead.

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Another Reason may also be assigned; namely, the Mass being a Representation of Christ's Passion, as in each Para of it may be observed: In this the Church represents the Descent of Christ into Hell, according to another Article of the Creed, the descended into Hell, that is, into Limbo, so deliver the antient holy Fathers, and sothers, from the Prisons wherein they were detained, as St. Ir enews says; Christ descended to them, to draw them out and to save them. In Signification of which the Church here prays for Releasement of the Souls in Purgatory, by an Application of

of the Death and Palhon of Jefus

Theor. Go on. What follows next. Theoph. The priest having alus prayed for the Dead, returns to pray for himself, and for all prelent, under the Title of Sinners, whereof he effects himself one, and raising his Voice, he strikes his Breast, faying, Nobis quoque Peccatoribus; and to us Sinners. It is, indeed, one of the most proper Titles we can give ourselves; for should the Priest, or any present, think themselves otherwise, they would not be worthy of this holy Sacrament, according to that of St, John, if we joy that we bave no Sin, we feduce ourselves, and the Truth is not in us. St. John, c. i. The Priest then in his own Person confesses himself such, and presuming the same of God for himself and them. He railes his Voice that all present may hear and arrend to what to much concerns them. He trikes his Breaft, that he may by this dutward Action express the interiour Humility and Sorrow of his Heart, after the Example of the Publican, who knocking

His Breatt fald, God be merciful to me a

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Sinner. St. Luke, c. xvii. So the Priest here, by striking his Breast, virtually cries out, Lord be merciful and propertious to us Sinners. After this he proceeds to pray for the greatest Effect of this Sacrifice, viz, the Participation of, and Society with the Apostles, Martyrs, and all the Saints, that God out of his infinite. Mercy would pardon our Sins, and admit us into their holy Company. After this the Priest makes the Sign of the Cross several Times, elevates the Holt and Chalice a little, and concludes the Canon of the Mass with these Words, Per amnia Sacula Sacularum. For Ever and Ever. Amen.

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Theoph. The Priest makes three Crosles with the holy Host over the Chalice, to reprient the three Hours during
which Christ hung on the Cross; as also
to signify that all Things are sanctified,
vivined, and blessed by the Virtue of
the Cross and Passon of Jesus Christ.
These three Crosses may also denote,
that the Redemption of Mankind was
wrought

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wrought by the joint Co-operation of the bleffed Trinity. He then makes two Croffes between the Chalice and himself, thereby signifying the Blood and Water which flowed from our Saviour's Side, and then raifes up, or elevates a little, the Hoft and Chalice. mystically representing the taking down our blessed Saviour from the Cross; and places them again on the Corporal, to put us in Mind of the Syndon, or white Linea Cloths, with which his facred Body was wrapped and laid in the Grave by St. Joseph of Arimathea. Lastly, the Priest concludes the facred Action with giving all Honour and Glory to God, and defires it may be rendered to him by Angels and Men, for Ever and Ever, World without End. Amen. Having now confidered the Canon of the Wass as the principal and essential Part of it; at our next Meeting I will explain to you the Remaining Part, beginning with the Pater Nofter, but must defer that for the prefent, as a little Business calls me out of Town, and it will be a Week or ten Days before I return. Theot.

Theot. I wish you a good Journey, and hope you will let me know, by a Card, when you are come backed whom own Theoph You may depend upon my and Water which Rowed from U.grigh viour's Side, and then miles up, or elevace a livelet the Flort and Chalice, to trivefically represented the taking down cour bieffed Savious from the Cross; and places them again on the Corpotak to put us in Mind of the Syn-तहा विकार के अपने किसी किसी होती शिवारी शिवारी अंभिर्मा दर्गान कर अध्यक्तियो मेर भनामात्रिक्त. Total on the facted Action with the product and Glory to Can server it may be rendered to the parts and Men, for Every 1.15 House ्वेष्ट्राटक्षात्रका वस्त्रवे भारत परितर्वाहरणातर britte निर्मेश क्रांस इस्लिवारी स्वत्याचा है। वर ज्या west Meeting I will explain to you the Remaining Part, beginning with the in a party of the Refined's calls, me कि भेजिल कार्या के निकास के निकास के लिए -unition of the continue of the Continue

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Theatime. To answer your obliging Message, I wait upon you, my dear Friend, and with Pleasure welcome you to Town. If you are at Leffure I shall be glad to resume our Conversation, now, or any other Vime more suitable to you.

Business on my Hands, we may as well do it now, and begin where we left off last Time, and speak of the Pater Noster, and what follows in the Mass.

Theor. I take Notice the Priest says something before the Pater Nosters, what is it, and why said?

of the Mass, which is of the Communion,

nion, whereof all present are invited to be Partakers, if not facramentally, at least spiritually, for this End he says Oremus, Let us pray, that by devout Prayer we may dispose our Souls worthily to receive it, and as there is no Prayer more excellent than that which Christ has left us. he invites every one to join with him in faying the Pater Nofter, or the Lord's Prayer, to which he makes a short Preface, faying; Admonished by wholesome Precepts, and informed by divine Institutions, we prefume to fay, Pater Nofter, &c. Herein the Priest, with joined Hands and Heart, expresses his Humility, intimating that he durft not come to God in fuch a familiar Way as to call him Father, or to alk any Thing of him under that Notion, unless he had been commanded and ordered to do it. He likewise propounds most efficacious Motives to excite us to this Prayer above all others, from the Author of it, who was Christ himfelf. Of this divine Prayer St. Auftin Tays; All Christians ought to have the greatest Reverence for this our Lord's Prayer, because Dollar or Master. St. Cyprian thus speaks op:

of it: What Prayer can be more spiritual thin that which is given us by Christ Jesus? And what Prayer can be a truer Prayer before the Pather, than that which is from the Son, and uttered by the Mouth of him who is Truth itself? Serm. b. de orat.

Theof. Was the Lord's Prayer always used in the Mass, and why is it is

there io

Theoph. We find it in all the Liturgies of the Church, and as for the Brevity of it, why it is short, he knows best who made it. This may be faid of it, that though brief, it is very full and comprehenlive, as containing the Substance of all that may be specified in all other Prayers, and has this great Utility, that every one may eafily learn and retain it in their Memory. In the Greek Church all the People fay it with the Brieft, but in the Laun Church it is ordained, for greater Decency, and to avoid Confusion of Voices, that the Priest should alone fav it, which he does in a loud Voice, rill he comes to the Conclusion, led libera nos a male, bur deliver us from all Evil, which is faid by the Clerk who ferves Mass, in

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the Name of all present. The Priest then fays Amen filently to himself and profecutes his Prayer, begging to be detal livered from all Evils patt, present, and to come, that is, to be wholly delivered from the great Evil of Sin, that our pasts Sins may not be imputed to us, that our prefent Sins may be forgiven, and that we may be preserved from Sin for the

future with single first the word Theor. Why does the Priest here uncover

the Paten?

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to why itself lisome, he leterns Theoph. For the better understanding the Mysteries here represented, you are to confider, that covering the Paten with the Purificatory fignified the Apostles hiding themselves, and the Church in this Part of the Mass being to represent the Refurrection of Christ, first intimates to us that the Apoltles, on Account of what the devout Women faid to them, went to the Monument, and found the Linen Cloths removed and laid aside; this is denoted by the Priest taking off the Purificatory, or Linen Cloth from the Paten. He then takes up the Paten, and holding it in his Hand, represents the Monument of Christ, which the Disciples saw with-H 2 out

out his Body; signing himself shews that all our Hope of Peace is grounded on the Passion and Cross of Christ, in whom we are to seek for Peace, which can never be better found than in the Cross of Christ, in Token of which he kisses the Pasen, as asking of God Peace, both of Soul and Body; and lastly, in all submissive Manner puts the Pasen under the Host, that armed with the Sign of the Cross, he may proceed in the Performance of the Holy Mysteries, and to that End uncovers the Chalice, which represents the opening of the Graves, and aptly shews the Resurrection of Christ.

Theor. This Explication of the Mysteries represented by the Ceremonies used in Mais, is as entertaining as instructive, and affords excellent Matter of Devotion; pray go on and tell me why is the Host

here broken.

Theoph. The Church herein follows Christ's Institution, who, as the Evange-lists inform us, did break the Bread. St. Luke expresses it with the usual Ceremonies of Consecration; and from this Circumstance the whole Sacrifice had the Name of breaking Bread, not that the Body

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Body of Christ is broken, or one Part of it separated from another. The Division is of the Species, or Accidents which brings no Division in Christ's Body in the venerable Sacrament of the Altar. He is whole and entire in the whole Host, and whole in every Part. The same Body, whole and entire, without Separation or Division, remains in all the Hosts over the whole World, and in every Part, or Parcel of every one of the Hosts after Confectation.

Theof. I perceive the Priest divides it first into two Parts. Your Reason for this?

State of the Predestinate, to wit, those who are in eternal Glory, and those who are yet in this Vale of Misery; or in other Words, the one represents the Church triumphant in Heaven, the other, the Church militant on Earth. The first Part is laid on the Paten, as being now in Rest and Peace.

- 313 Sheet. Why is this Divition made over

Theoph. The natural Reason is, lest any marrieles, which otherwise may happen whose

in breaking the Host, might be scattered abroad; whereas by breaking it over the Chalice, they will easily fall into it. The mystical Reason is to signify that the Gates of Heaven were opened to us by our Saviour's Passion, as the Purchase of his facined Blood.

willon Plan and The where Di-

Theoph. This fignifies the Church militant, represented by that Part of the Holf held over the Chalice, which is again divided, whereof one Part represents those who are in Purgatory, with Hope and Assurance of being joined to the Church triumphant, in Sign whereof the Priest lays it down, joining it to the former Part con the Paren. The third is held over the Chalice while the Priest concludes his Prayer, faying as usual, for ever and ever, to which the Clerk answers Amen. of Theat. On what Account does the Priest fay, Pax Domini fit semper vobiscum The Peace of our Lord be always with you. And make three Croffes over the Chalice with a small Piece of the holy Body and Blood. It is likewife add flott

deoderneh for the butter and fuller Representation of the Mysteries in this holy
H. Sacre

Prayer, which was for Peace, which now the Priest declares to the People, and wishes to them saying, the Peace of our Lord be always with you. It was always used in the Church, and all Liturgies have it, and is taken from Christ himself, who immediately after his Resurrection saluted the Apostles with Pax value, Peace be to you. As the Priest here prays for the People, and declares his good Wishes to them, they also shew they pray for him in the Answer the Clerk makes in their Name, saying, Et cum Spirita two. And with thy Spirit.

The three Crosses made over the Chalice, intimate that Christ's Peace is not to be had but by the Cross planted in our Hearts, professed by our Mouths, and

imitated in our Actions.

Theor. Why is this Particle put into

the Chalice?

Theoph. To shew that there is but one Sacrament under both Species, and that Christ in his Resurrection re-assumed his Body and Blood. It is likewise added by the Church for the better and fuller Representation of the Mysteries in this holy

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Sacrifice, whence in all her Liturgies it has been observed so that it may be untly faid to come from spostolical Traditional in allegance and sold older

Theot. Let us now, if you please, con-

aden the Agnus Dei, and what follows. Theoph. Willingly. The Priest having put the Particle of the Hoft into the Chalice, kneels down, and then rifing, lays his joined Hands on the Aftar, to they, that his whole Intention is conformable to his Words, and in this exteriour Action of fubmiffively inclining his Body, as a poor Sinner before Jefus Chrift, jointly with the People, alks Mercy of Almighty God, in Token of which he, and all prefent, knock their Breatts faying, Agnus Dei: Lamb of God which takest away the Sins of the World, bave Mercy on us. Christ is here called the Lamb of God, from those Words of St. John Baptist, Bebold the Lamb of God, behold bim who taketh away the Sins of the World. St. John, c. i. He is called Lamb because as a Lamb he was offered on the Crois for the Redemption of the World, He is called Lamb, because of his Innogence, Meekness, Patience and ObediOn the MASS.

Oncrince, whence in all her Liturgies in the Lambers of the Masser considering the Masser considerin

Theet Why is the Agaus Dei said three Times, and at the End of the third, Give to us Peace?

Theoph, Bishop Ivo will have it in cor respondence to the three Particles of the Hoff. 2 Durandus, to declare that this Lamb, Christ Jesus, was sent by the holy Frinity, according to that of the Propact Isaias; Send forth, O Lord, the Lamb the Lord of all the Earth, Isaias, chaving Christ, who is the Lamb, who takes away the Sins of the World, and rules and governs the whole Church, have Mercy on us. To this may be added, that it is faid thrice for a deeper Express fion of our Faith, Adoration and Supplication in Thought, Word, and Deed Antiently, as Gavant observes, it was thrice faid, bave Mercy on us but as divers Perfecutions and Calamities did frequently happen, it was changed in the third Place to Grant us Peace, and is all ways now lo faid except in Masses for the Dead when instead of bave Mercy on us, the

the Priest says, Dona eis Requiem Give to them Reft, and in the third Place adds Evertasting, or everlasting Rest of eaces

Here we are to oblerve that the Church supposes these departed Souls to be in Peace, as they are freed from all the Miferies of this World, and no more subject to Sin, yet not in Rest or Repose, as being in a suffering State, wherein they must remain till they have fully fatisfied the divine Justice for their Offences committed in this World, and for this Reason ivis said, Grant them Rest. This is repeated three Times, to express our warmest Defire that they may be freed from their Pains, and enjoy God in the Beatifick Vision

Theor. What follows next? Sinds Theoph. The Priest having finished the Agnus Dei with Grant us Peace, then silently prays for that Peace wherein, as in the two other following Collects, he stands in all Submission and Humility, with joined Hands on the Altar, inclining his Body, and devoutly cafting his Eyes on the holy Sacrament, reflects on the Promife Christ made of giving his Peace to his Apostles, and in them to his Church, m Confidence of which, not trulting to his own Merits, he humbly begs this Peace, by the Faith of the Church, to whole this Peace was promited, praying attact Christ would vouchfafe to pacify all wholes, and keep Peace therein, and onite all the Members of it in one and the fame Falth.

Healarly pray for Peace?

bout beoph. When Christ came into the

World, Peace at his Nativity was proclaimed by an Angel to the Shepherds of Betblebem, and when he was about to quit this World, he bequeathed his Peace to his Disciples, and in them to us. After his Resurrection he more frequently gave this Peace to them. Now, in this Place the Church mystically represents to us what our Saviour did after his Resurrection, in giving us his Peace, and prays that we may all be made worthy to deceive that Peace so sweetly commended aland imparted to us.

Theor. As I lometimes am prefent at High Mais, I observe then, that the Priest gives the Pax, or Kils of Peace, to the Deacon, and he to the Sub-Dea-

or one of them gives it to the Rest, Why is is this done

Theoph. The Priest having prayed for Peace, gives the Pax to the Deacon, but ov first kisses the Altar to shew, that the Altar to shew, that the Altar to shew, that the less and then in the Person of Christ gives it to others, Formerly, it used to be given to all present, and every one devoutly kissed what was called the Pax, in Token that with the same Peace and Charity they were united to each other in Heart and Affection.

Theot. On what Account is it now generally omitted, and never given in pri-

vate, or low Masses?

Theoph. Two Reasons may be assigned, first, to hinder Distractions and Disturbance, which at this Time are carefully to be avoided. Secondly, Communion was antiently Quotidian, or Daily, and to which this Ceremony is a Disposition, but this fo frequent, Communion ceasing, it was omitted, and only observed in high, or solemn Masses, in the Manner I have spoken of.

Theot.

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On the MASS."

or wend live I salas Thanks I will may or take my Leave of you, and refer the Reals 21

till next Time I see you.

Theoph As may be most agreeable to a young Come again when you please. In that the glad of your Company.

and the glad of your Company.

and the glad of your Company. felt, and then in the Perlon of Christ gives it to others; Conmerly, it used to be given to all present, and every one devoutly killed what was called the Pax, in Token that with the same Peace and Charity they were united to each other in Heart and Affest

Theor. On what decount is it now generally omitted, and never given in pri-

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vate, or low Masses? ... if the assigned, Two Reasons may be assigned, first, to hinder Dilliasions and Disturbe avoided. Secondly, Comminion was anticotty Quotilicanot Daily, and to which this Ceremony is a Disponuon, but this to freque de Communicit ceating, it was omitted and only observed in high, or folemp Maffes, in the Manner I have spoken of the Line where Prach were a beoth Theoph Because, being intimediately to receive the factoral blood of delus Christiche factoral budy and blood of ledus Christiche factoral below to the factoral Christic Christic again wealty there present on the Alers Arone for the Alers Arone for the last the christiches and the christiches are christiches and christiches are christiches are christiches are christiches and christiches are chri

his I ime it .noinummon . 9dT to adore the holy Sacrament. Then rifing up he re-

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Theophilus. OOD Morrow, Theoto sand the pray fit down.

Theotime. If I mistake not, the Morning is the most leifure Time with you. Hope I am not come too soon. I belong I beoph. Not at all; and, if you please, I will continue my Explication of the Mass, beginning where I left off in our Discourse last Time.

Theor. As this is the Purport of my Visit, it will be very agreeable to me, and I shall begin our Conversation on this Subject with asking you, why at the End of the three Prayers following the Agnus Dei, the Priest kneels down.

todern Heaven, but my Father giveth the true Bread from Heaven.—I am

Theoph. Because, being immediately to receive the sacred Body and Blood of Jesus Christ, he first kneels with great Humisity and Devotion to adore Jesus Christ, truly and really there present on the Altar; for, as St. Austin says, None do eat this Flesh of Christ, unless first be adores, which plainly shews, that in his Time it was the Custom to adore the holy Sacrament. Then rising up, he reverently takes the holy Host in his Hand, and devoutly says, I will take the beaven-ly Bread, and will call upon the Name of the Lord.

Theor Explicate this to me was IP

Theoph. Two Things are here to be noted. First, the heavenly Bread. Selcondly, Invocating the Name of the Lord. Of the first, St. Cyprian says, "We call it Bread, because Christ, to to whose Body we come, is our Bread, for Christ said, I am the Bread of Life which descended from Heaven, here to some sigured by the Manna which the sown Body Christ says: Amen, Amen, I say unto you, Moses gave you not Bread to the true Bread from Heaven.—I am "the

the Tiving Bread which came down From Heaven, de is here filed the the Bread from Heaven, fruly celes tral, not only because it comes cruly from Heaven, but because it is so by
Nature and Substance, and produces
Heavenly Effects, Grace and Life in Jefus Chrift, as also bringing us to the everlast

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As to the fecond Thing, invocating the Name of the Lord. Here the Priest excites himself to Devotion, by considering what it is he takes, and how he is to take it, to wit, by invocating, or by calling on the Name of the Lord. Here we may observe, that this Invocation of our Lord's Name, or by our Lord's Name, is the best Manner of praying, which our Saviour himself commends to us, faying; Amen, Amen, I say to you, if you shall ask the Father any Thing in my Name, he will give it to you. St. John xvi. Wherein, as St. Chrysostome. obleives, Christ friews the Virtue and Power of his Name, for being only named (invocated) he doth wonderful Things with his Pather. Hence we may truly fay that

that calling upon the Name of Christ, is a great Assurance of obtaining what we pray for, and gives a firm Hope and Confidence in the Mercy and Goodness of God. Lastly, in these Words, I will call upon the Name of the Lord; copsequently to the whole Action of the Mass, the Priest offers up the celestial Bread. to God the Father, and by invocating his Name, begs that this Sacrifice he is now to confummate, may be acceptable to his divine Majesty, which in all submistive Manner as he has exteriourly a dored, so interiourly in Heart and Affection, he adores and worships what he is to receive, and in a few Words thews the interiour Devotion of his Soul, and the Delires he has that what he does may be to the Glory of God, his principal End in this holy Action.

Theor. Tell me now the Meaning of Domine non fum dignus. Why faid thrice by the Priest knocking his Breast?

Theoph. Hiving taken the holy Hoft, devoutly towing down with his Eyes o fixed upon it, he fays, Domine non sum, a Lord, I am not wortby their shouldest enter under my Roof, but foy the Word on

by and my Soul fhall be bealed. This he repeats three Times, and at each Time Arikes his Breatt, to denote his I waither and the Fervour of his Devotion, with a ndeep Senie of his Unworthiness to receive this adorable Sacrament, by Reafon of his manifold Sins and Imperfictions, but with an humble lively Faith both willing and able to cure his Soul, fick by Sin. They are the Words of the humble Centurion in the Golpet on Christ's saying, he would go and heal his fick Servant, and are here aptly adapted by the Church, and put into the Priest's Mouth just before he receives. They are full of Energy and Force, very expressive of those reverential Sentiments with which the Priest ought to be filled at this Time The holy Precurfor of Jelus, St. John Baptift, though fanctified in his Morhor's Womb, did not think himself worthy to loose the Latchet of our Saviour's Shoes, How much more ought we to think ountelves unwor, thy to receive his adorable Body and Blood in this holy Sacrament? Bleffed Elizabeth, Mother of the same humble Saint,

Saint, when the bleffed Virgin Mary vifited her, cried out, Whence is this to me, that the Mother of my Lord flould come to me, St. Lake it She justly admired that Jesus and his Mother should some to her. With how much more Reason may every one fay; whence is this to me, poor miferable Creature, that my Lord and may God thould come to me in this humble Manner?

Theet, Proceed now, Sir, to say something of the Communion, and why does the Priest lign himself with the holy Host

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before he receives it?
Theoph. Saying these Words, the Bedy. of our Lord Jesus Christ keep my Sout to everlasting Life. He signs himself with the Holt, in Form of a Cross, as expecting Christ's Benediction, and other Es-fects of the holy Eucharist, by the Merits of Christ's sacred Cross and Passion, which the learned Ritualist Durandus, thus expresses; "The Priest, says he, being about to take the Body of our Breatt crofswife, for as before, by acthe lanctified the Bread and Wine, and " represented Saint

represented Christ's Passion, Now in signing himself with it, he passively afks to be fanct fied, as at in Effect he he should say. O my Lord, who by the thy Cross and Passion hast fanctified the whole World, fanctify now my Soul by the same, and by this Benediction make we worthy to receive thee, now mercifully coming to me.

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Theor. But why does he say to Life

everlasting?

Theoph. Because this is the principal Effect of the blessed Eucharist. Here, therefore, with a lively Faith and a firm Hope, the Priest humbly prays that this holy Sacrament of the Body of Christ, may keep him from Sin, and preferve him in the Grace of God, that to be may come to Life everlasting. Having laid this, he devoutly receives the Commufilon.

Tell me why it is called Com-Theaph. By Communion we underfland the Communication, or Reception of the Body and Blood of our Savious, which is an Effential Part of the Sacrifice of the Mais, and without it there would

Theoph.

would be no compleat Sacrifice. St. Dennis frequently calls the receiving the Holy Euchariff, Communion, that is, a Union, by which we are united in Christ Jelos; for, as St. Paul lays, Being ma-hy, we are all one Body; all that partake of one Bread. Of which St. Cyril fays, If we all eat one Body, we are all made one Body. St. Chrysostome says, We are reone Body and one Flesh of Christ.

lear Bean Why does the Priest oftentimes

communicate alone?

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Theoph. This comes from the Coldtheis and Indevotion of the People, The Church excludes from Communion none who duly prepare themselves for it; but wishes all Christians, if not daily, yet frequently to receive sacramentally, and where any just Hindance occurs, the invites and admonishes them to do it spiriflighty, by uniting their Intentions with the Priest, who as a public Minister offers up the Sacrifice, for all of which reach one in particular, according to his Bevotton, may be a Partaker.

Chalice ! Odd does the Priest take the

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The Priest having meditated a little while on the facred Body of Christ, now received, proceeds to accomplish the holy Sacrifice, kneels down to adore the Blood of our Lord, and, as deeply sensible of the Favour, devoutly says; Quid retribuam, &c. What shall I render to the Lord for all that he kas done unto ine? Here he takes the Chalice and goes on, faying, I will take the Chalice of Salvation, and will call upon the Name of the Lord. Praising I will call upon the Lord, and I shall be safe from my Enemies, Pfal. Chalice, as he did before with the holy Hoft, and fays, The Blood of our Lord fefies Chrift keep my Sout to everlafting Life; as if he should say, the Blood of our Lord Jesus Christ, the Fountain and Laver of our Sanctification, the Price of our Redemption, thed upon the Crois, preferve my Soul in Security against all my Enemies, and bring me to Life everlatting Having received the holy Blood he paules a little in devout Meditation, and then takes a little Wine, which the Server at Mais puts into the Chalice. Theor. An what Account is this done?

Theoph. Such is the Reverence the Church bears to this holy Sacrament, that it the ordains this taking of Wine after the Communion of the Chalice, left any Drop of the holy Blood remain therein, as also to cleanle the Chalice after the holy Species is taken.

Theor. I observe, after this he takes another Ablution, and that with Water

and Wine. Why this?

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Theoph. As he took Wine to cleanse the Chalice, he goes to the Corner of the Altar, there to wash the Tops of his Fingers which had touched the bleffed Sacrament, that no Particle of the Hoft may remain on them, as also, it may justly seem indecent that those Fingers should touch any other Thing before they were washed. It also serves for a thorough and further Purification of the Chalice. This Ceremony, though it is to rather for Decency than otherwise, yet may have a mystical Signification given, to H lating baving received the boly Blood

Theoph. As this Sacrifice may be said to have a Mixture of Joy and Sorrow. Joy for the holy Eucharist, and Sorrow

Theoph.

for the Passion of our Saviour, therein Ad Marie and Committee of the Advantage of the Committee and spiritual Exultation with which the devout Soul is filled by receiving the Melled Epcharift. Sorrow for the Raftion of Jefus Christ, and for Sin, the Cause of it. Both these Mysteries concur to our Salvation, and the joining Wine and Water in this Action, may denote, that the Affections of the Mind should correspond to what they fignify. We are now come to the last Part of the Mass, called the Post-communion, which shall be the Subject to be talked of at our next Meeting.

Theot, Agreed. At present adieu Theo-

philus.

Theoph. Adjeu, Theotime.

ed in overester at the Stall of the stall it is ceetacy than otherwider yet, we

will the Broad commission with the commission of Tecatemer W Hust. make ne French, Wheoof deshe Remonder to Salida som Was densy my Estad and the Occasion of my viling wet 1 Seculoilus

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## affect of our Saviour, therein

Exultation with which the

## HOLY ALTAR

AND

## SACRIFICE Explained.

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Time the Processes, and communicative of the Anting leading it siers he has taken the Ablancas.

A ald no On the MASIS in too on the

The Post-communion.

Theorime. I Shall make no Excuse, Theophilus, for coming again to
soon. You know my Erfand, and the
Occasion of my visiting you.
Theophilus.

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Theophilus. Very well. I am ready for you, and we will begin, I suppose you would have the Post-communion explained

The Post-communion? I observe that the Prieft, after he has communicated, goes to the Corner of the Altar, and lays a Verse out of the Plalms, or some Place in the Scripture; is this what you call

the Post-communion?

Theoph. No; this Verse, which cor-responds to the Introit, and the Verse before the Offertory, is here faid by the Priest as a Hymn of Praise and Thanks-giving after he has communicated. At High Mais it is often sung during the Time the Priest receives, and communicates the People. At Low Mailes he fays it after he has taken the Ablutions, and covered the Chalice, and on this Account is called in the Millal Communion. This is conformable to the Practice of Chrift, who, after he had inflituted the bleffed Eucharist, sung a Hymn of Praise and Thanksgiving. St. Dennis lays The divine Communion being received and given, he, that is the Priest, ends

pends with holy I hank igiving the follows in the gather, that all which follows in the Mass tends to Thanksgiving and Prayer, for the Benefits and Effects of the Holy Sacrifice, and we may further consider it as representing the Joy of the holy Andrews postles seeing our Saviour after his Refulfrection. The Disciples were glad when
the few the Lord. St. follow xx.

Theat. Why is the Book removed, and
the Priest to say this at the Right Fad

that Side, to finish the Mass where it was begun. We are further to observe, that beguh. We are further to oblerye, that as before reading the Gospel, the Missal was removed from thence to signify the Apolities going to preach God's Word to the Gentiles, for aking the lews, who oblinately rejected Christ's Law. So now the Miliai is again brought to the Epiffic Side, to inform us, that in the End of the World, the Jews thall receive the Christian Faith, and be united to the Flock of Christ. This is further inti-mated by the Clerk's covering the Mit-fall with the Veil, and which the Priest takes

takes off to thew that God, in his good Time Will remove the Veil of Obduratehels from their Hearts, and move them to seknowledge Jefus Chrift his only Son, their Saviour and Redtemer, and to appro-

These Does not the covering the Chalies with the Ven, after the Prieft's

Communion, figury formerhing of

Stone which was placed before the Door of Christ's Wonument, and fignifies, that whenever we have received Christ's facred Body in holy Communion, we should closely thus the Door of our Hearts a-Defires of any worldly Things.

Theor. Proceed now to explain the

Post-communion to me.

Theepb. The Post-communion confists of certain Ceremonies and Prayers, prefcribed by the Church after Communion, or after the Verfe I have fooken of, and Prayer and Thanksgiving, and you may observe first, how the Priest kisses the Altar, to lignify the interiour Peace of his Soul, and to acknowledge the Goodcondly

condly; he turns to the People, and fathen them wish Dominus Vobifium the Lord be work by your admonishing them to conferred and keep the true Peace of God in their Souls, with all the falurary Effects of the hoty Eucharift and Sacrifice of the Mais, and also invites, them to join with him in the following Brayers. The Clerk answers in the Name of the Repple, and they may forthy fay with him, Et cam Spirity tuo, and with thy Spirit, testifying the fame good Wishes to him. The Priest then says, Orenus, La pray, and goes on to fay the Collects or Prayers, which correspond in Number, Form, and Condulion, with those faid before the Epifele, and what has been faid of them may be applied to shele.

Theore At the End of these Prayers he says again. Dominus Vobifcum. Why repeated again?

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of the Mais the Priest kisses the Altar, then turns and salutes the Beople twice, in Token of the double Beace which is given us by Virtue of this holy Sacrifice and Sacrament, that is, Peace of our Minds.

Minds in this World, and the Peace of Eternity promised in Christ's Asception, which is mystically figurified here, who, according to St. John, before he ascended into Heaven, rectoubled his heavenly Salutation of Pax Vobis, Peace be to you; so here the Priest reiterates his Dominas Vobisma, the Lord be with you, to comfort us, and to assure us that he is with us according to his Promise: Behold I am with you all Days, even to the Consumnation, or End, of the World, 9 St. Matt.

Theor. Having explained this last Part of the holy Mass, sell me bow or in what Manger it is concluded.

chaftons of the Mais; two when it is laid for the Living, and one in Mailes for the Dead. The First, and most common is, les Mills est, Go, Mais is finished, the Oblation is offered up to appealed God's Wrath, and to obtain his Bleffings upon us. Go, Mais is eccomplished, depart from the Church in Peace; remember where you have been, and labour to map the Benefit of the great Sacrifice which has been offered up for you in The Francisco

cond Conclusion is, Benedicanus Domino, Let us bles the Lord. This the Church uses in all penitential Times, as Advent, Lene, Ember days, and Vigits, as also on the Ferial days, out of Easter Time. As on those Days she omits the Glorid in Excells, it being a Hymn of Joy, so she omits the Ite Missa est, and in its Place lays, Benedicanus Domino, Let us bles the Mourning and Penance.

his Face to the People when he fays he with his Face to the People when he fays he with his Back towards them when he fays, Benedicamus Domino?

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Theoph. The one being a Salutation of Joy and Peace, the Priest turns to the People, as denouncing this Joy and Peace of the holy Sacrifice. The other is a Exhoration, or summoning them to join with him in giving Thanks for the boly Mysteries left us in the Charon. They have conclusion is Requisicant in Peace. This almost in the Marie in Masses for the Death and distinguished in which hot pecual Prayer does the book of the Death and Living

-ioLiving is said, and the People are incited , had purp for the Dead, as the Priest does until along, and confequently standing at the Altar. In the End he falutes not the sulfcopie, but prays for the Dead, and fo or paties on, without giving any Benediction, as in all other Masses he does

ni babeat. After the He Miffa eft, I fee the - Priest lay his Hands on the Altar, and prays for? What is it he then

Ma beoph. With this Prayer he finishes the Mais, humbly begging with joined Hands on the Altar, that the Action, or Service he has performed, not out of Prefumption, but in Obedience to Christ and the Church, may be pleasing to God. That the holy Sacrifice, notwithflanding is his Unworthiness, which he has offered, may be acceptable before the divine Mae jelty, as well for himself, as for all those for whom he offered it. This Prayer being inchded, the Priest killes the Altan as in Confidence of this Sacrifice being ac-People with his right Hand makes the Sign of the Crofs over them, and bleffes them with these Words; Benedicat Was gaivil

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pos omnipotens Dous, Rater, en Filianies Spirisus Sandis, Amen. The amnipotone God, Fethers Son, and Holy Choft dies wou. athe Anaryn in the End heild ceeduneled of the Was in always the Braching of the . Church to give this Benediction at the Endsofithe Maist sine la risk mobile Theoph. Yes: We find it preserited in hall the antient Liturgies, with fome Varigin indeed, as to the Form born Substance the fame. The Greek Priests offe this Form our Lord keep you all in bis Grace and Goodness perpetually, now, always, and for ever Amen. This Form. is to be found in the Liturgy of Sa Bafil, hand St. Chryfofcome. The Lain Church Sales che Form just now mentioned Balegrandicat was amnipotens Dous, Pater, at Fi-Mines de Spiritus Santtuis Amenin Mete it is to be noted; that the Church in tall. wher Sacraments and Benedictions, invokes grabe Blassed Trinity, and that as the Mass m begins with Invocation of the Holy Briminus so it onds with the same post file of orth Abert Tells me why the Prisit lifes up bis Hand, and makes the Sign of the broke when his gives this Benediction B AdodEs their with eliese Words; Benedicin

Theoph. To thew that all Benedictions edand Bleffings flow from, and are imparted to us, by Virtue of the facred Cross - antho Pation of Jeins Christ, our great Redeemer and Mediator. The Brieft Ishere bleffes the People in the Perion of -njefus Chrift, and after his Example, hawhe afcending into Heaven, lifted up his Hands and bleffed his Disciples. From hence comes the Tradition and Cultom of the Church, that the Priest having finishwed Mass, bleffes the People.

of Labor. This Benediction is sometimes

ometed. Why fo?

Theoph. It is omitted in Masses for the Dead, which are concluded with Requiefcant in Pace, May they reft in Peace; for Mais being faid for the Repote of derepaired Souls, all that is peculiar to the Living is omitted, and the Benediction cannot be imparted to them, as not pre-Tehr. The People indeed answer Amen, praying that in the one they may receive the Effects of the Priest's Benediction; and in the other they pray that the Dead may rell in Peace. on Their Ought the People to light them-

sparked; in Place of which the Reading

St.

lelves with the Sign of the Cross bruche

Benediction in to sum V ve stred bar Sign of the Cross is very good so all limes, but here feems to be not forcongruous or proper. It is better to attend to the Prielt's Benediction and Signing, as an Act of Authority and Powersie the Person of God, by his Ministernance our belt Disposition to receive it is to bew down humbly, with our Hands joined to receive it. The same also may be observed when the Benediction of the blessed Sacrament is given, as Christ himself

then gives us his Bleffing.
Theor. Why, after this, does the Priest read St. John's Golpel? Is that Part of

the Mais, or belong to it?

Theoph. No: It is no Part of it, and the Cuitom of faying it was brought into the Church in later Times. Gavent in his Commentaries on the Rubiness of the Minal lays, that after the Litting, of St. Peter, lomething was read from the Law and the Prophets, probably some lintructions to the People before they departed; in Place of which the Reading St

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St. Jahn's Golpebowas introduced, and for which this Reason may be assigned: As the Masswastbegan with the Montory" of Chailes Nativity, folio might end with " Memorial of his Divinity and Humanity" joined in one Person, that we may always" recein the Memory of it wish a Verbam coro fallus eft. The Word was made Fleft ni Thear. I take Notice that Tomerimes

this Golpel is not read. On what Account laying St. Jobn's Gotnel the Photsimont si

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" (Thread When any Feast falls on bas Sunday him Lent, or on Vigils and Ember Days, as the Mass is faid of the Feast and a Commemoration is made of those Days, by a proper Collect or Prayer, of the Gospel for ahose Days is read at the and of the Mais. Of the Golpel of St. John St. Aufin affirms, that of all the divine Authorities contained in the facred Texas withe Gospel is worthily effectmed Mishe most excellent, and among the to Gofpels that of St. John has the Pire eminence, and of all the Parts of Sig Tolde's Colpel, the Beginning is most stands for in At are contained the "highest Mysteries of our Faithgothe "Timity desiral Generation of the diship in Place or which the Regula

" wine Wondy the Creatde of all Thinks, ?

"chenginearnation, named then wondewinot "YESTectal thereofy as abdife, william, and A

" represent which Christ brought which as to

"whereby also we are made the Some of a

joined in one Person, that we may "abods"

in faying this Gospel?

Theoph. The fame as are observed in reading the Gospel in Mass. During the faying St. John's Gospel the People Rand, 21 and at the Beginning fign themselves with the Sign of the Cross on the Forehead. Mouth, and Breaft; all ought, likewife, devoutly to kneel with the Priest at the Words, Et verbum caro fuctum eft; the Wordwar made Flesh; as in the Oreed, at thele Words, Dr bomo father oft, and was made Man. But in the End, instead of Laus tibe Christe; Thanks be to thees O Christ, we here fay, Dea Gratias, Thanks belto God, thus concluding the whole Office with due Praise and Thanksarts, onivio

I have now, Theorime, given you would be built by the Ceremonies wied in it, and of whatever appertains, for belongs to this great and aufriv zinc

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guit Sacrifice of the New Law, I hope to your Satisfaction. Is there any Thing the that you defire to be informed of, or that I can leave you in? If there is, command my little Affiliance, and Phalipive it with Pleasure.

Theor. As you are so very obliging, I will make use of the Liberty you give me. There are two or three Things more, relative to what we have been speaking of. I should be very glad to have some Instructions from you concerning the Respect due to the holy Sacrifice; of frequent hearing Mass; of the Intention and Attention with which we ought to hear it: as likewise some proper devout Method of assisting at it. If I have not already tired you, to carry on our conversation on these Points will greatly add to the Obligations I lie under to you.

Theoph. I cannot but commend your pious Defire, and I should be much wanting to the Friendship you have for me, was I to refuse so reasonable a Request. I will therefore, endeavour to satisfy you at our next Meeting, which, if you please, may be after To-morrow, when I shall

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be at Leifure, tolenjoy your good Com to your Satisfaction. Is there any Tring Theory That Time will fuit melvery well a will not fail to wait upon your and an your obliged humble Servant am Theoph. Your's, Sir, Adigued a few of

Theor. As you are to very obliging, I will make ale of the Liberty you give me. There are two or toted I hings more, relative to what we have been togaking of. I thould be very stad to have fome Infittictions from you conserving the Refeet due to the holosentier antre-देवदार भटका ति । श्रिमाङ क्षितार भारत विवास विवास Attention when the court to hear it: as heavy and an all thood of air is a second was a second with the court of the court

Tree Translation of mineral your pious Delire, and I hould be much wanting to the Friendling ou have for me, was I to refuse to restonable a Request. I will therefore, enuravous to latisfy you at our nest. Meet ne when when I shall be

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On the Rosp Kindeless the Halo Mass. 184 or Time Laboration of the Work of

Charity to endeavour to reform fuch, by however find the lower of the lower and the lower and the lower and the serving the account of the serving of the colleged humble Serving.

briodi The Respect due to the fiely Mass.

Theophilus. OOD Morning to you,

of your Word; fit down.

ATO

Theotime. This I will do very readily, and defire you will now fay something of the Respect due to the holy Mass, in which I fear too many are much wanting.

Theoph. I am sorry to say your Apprehensions are soo well grounded. There are too many who go to this solemn Service, and during it behave with so little Decency and Respect, as must give great Scandal and Disedification. Of these it may be said they see Mass celebrated, but do not hear it, not, at least, according to the Intention and Spirit of the Church, and justify deserve a severe Animadversion on a Conduct so opposite to what they do, or pretend to believe.

Theot.

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### On the Respect due to the Holy Mass. 185

Theot. It will therefore be a Work of Charity to endeavour to reform such, by shewing briefly the Reverence and Referet due to these sacred and august Mysteries.

Theob. I am very willing to second your pious Desires, and offer something on this Point to the serious Consideration of such, and not only to them but to all Catholics.

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It is certain that too great Reverence and Respect cannot be shewn to the Service of Almighty God, particularly in this high and peculiar Part of his Service, this great and tremendous Sacrifice, wherein Jesus Christ offers himself up. y the Hands of the Priest, to his eternal ather in our Behalf, where Jesus Christ, God and Man, is truly and really present on the Altar, after Confectation, and in the Tabernacle, where the holy Holt is referved. On this Account Churches are truly called Houles of the Living God, Temples confectated to his peculiar Worthip. Can this be spoke, or even thought of, and our Minds not be filled with the most reverential Awe and Dread, when owe will inc Lidica , a

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# 136 On the Respect due to the Holy Mass.

we are in his immediate Preferee, and ansiting arthe Sacrifice of the Mass. to 1 belgroom what you elsy brandabledly erud, and will be readily acknowledged By every one, was the Question puron them, yet, notwithstandings a Want of Reverence and Respect is too vilible in the Conduct of many on You may see them staring and gazing about most Part of the Time of Mals. A Book in their Pland perhaps, but they draw their tives off it to look at every one who comes in. If any Acquaintance is near enough, a Hede Chie Chae follows, as if the Church, Rooms for Convertation. | Kneeling is cortainly the most proper Posture for Supphants ar the Throne of Gody Bur to eneel may spoil a fine Gentleman's Silk Stockings, or dirty a Lady's Petricoat. Some, indeed; will vouchtafe to kneel at the Elevation a little, and with open nee. Can this be any ways furtable to vehe great Majetty of God, the Dignity of the facted Mysteries, and the End for which When it does happen; hand or og Sw. (32) Theoph You are pretty finant, "Theblind, upon rountine Ladies and Gendechen. 200 Such

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Such Behaviour, indeed, has nothing in it of that Reverence and Respect due to Such People go from Mais with little or no Benefit by hearing it But there are other Circumstances denoting this Want of Respects to the holy Mysteries; as the Bractice of those who studiously, as I may lay, and purpolely come late to Mass; when the Priest has begon, prehaps when he is reading the Epiftle, or even after the Golpel. This, when the Practice is frequent, shows an extreme and very culpable Neglect. The fame man be faid of those who learth after the horself Mals they can find, and are ever grambling if they are obliged to hear a Gentleman fay Prayers gravely and delitherately, and not hurry it over as quick as they would have him 991

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too long at Mais, and who are even the

in Theoph. This may be the Gale founddiance in but, I believe, not very frequent. When it does happen, a limite ferious Rodaction where we are, in whose Presence, and show what, will belone longeled that 188 On the Respect due to the Holy Mass.

our Devotion, and take off all Uncaliness.
Thro: I have beard forme fay, they had
nather bear two livery Malles than one long
one. What is your opinion?

Theoph. I widely differ from Luck! To hear two Masses is certainly a pious good Thing , but if they are forery thort that d can meker go on, on accompany the Priest, either in my Acception, nor with my Peavers, Lirely contess Law neither pleased nor edified: I am rather scanda-lized to see a Gentleman at the Altar hurrying over the facred Action with so much Precipitation as if he grudged every Minute he was employed in it. 149 several am no Friend to very techous long Mattes, and think the devout Thomas A Kampis gives very good Advice to Phiefts, when he lays, "In celebrating be neither too long nor too hort, but of those the common Method of those with whom you live You ought not to make others uneally on the them, bucto fellow the common Rule prepreferibed by the Andents; and rather feels the Profit and Utility of delicers, than your own private Devotion Mand Affection. Thair J. C. Lov. C. 10. Theos.

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On the Respect due to the Holy Majs, 186 ne There. I readily subscribe to your Opi-I tell you, I can's well approve of the Cultum of some who are in such vast Husry to be gone, as they can fcarog day till the last Benediction is given, or if they day the Reading of St. John's Colpel, the Instant that is finished are

upon the Wing, and haften out of the

Church as if they were afraid it would

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fall on their Heads Theoph. I agree with you, and think fuch People's Behaviour to be not a little defective, and their Devotion very cold. They would not be in a Hurry to run out of the Presence Chamber of an earthly King, were they admitted into it: And ingely the Church, the Presence Chamber of the great King of Heaven and Earth may invite them to stay a little in itsafter they have had the Honour of an Audienge, as I may lay, of his adorable Macity I will conclude this Point with a mall pathetic Exhortation from Sta Bernardin of Vicina, who, in one of his Sernangus thus addresses himself to his Hearness.

Let our Entry into the Church numble and devout; let our Stay there

### 190 On the Respect due to the Holy Mass.

there be filent and quiet, acceptable in the Sight of God, which may not only telly others, but also encourage them; let us attend in those Places, to the facred Solemnities with intense Affections, and continue in devout Mayer, let all vain Things ceale, much more filthy and profane; away with all idle Talk and Confabulation. Woe, woe to those who are confounded with greater Shame before Men than before God; who are bold to do many Things in the Sight of God, which they would be ashamed to do before Men. There, what you have said is very infrience, and much to the Purpose, What have you to say about frequent hearing Mass. Would you have me hear it every the said would you have me hear it every

Theoph. To hear Mais devoutly every Day, is doubtless an excellent Practice and earnestly to be recommended to all those whose Circumstances will allow Time, and they have Conveniency to do hear Mais on all sundays and Holydays is strictly obligatory, and not to be dispensed with but in Case of Sickness.

On the Respect due to the Flow Maso. 191 selfa or some other just and lawful Impediment. Whoever, without some just Caule, wilfully omits to hear Mais on those Days, commits a grievous Sin, by not lanc. Days, commits a grievous Sin, by not lance tifying the Lord's Day, and not observing the Precept of the Church to hear Mais on Sundays and Holydays appointed. At other Times it is left to every one's Devotion to hear or not to hear Mais. There are many working labouring Men, and Shopkeepers, whole Circumstances will not allow them to be present every Day, but such may intentionally hear Mais, by joining their Intention with the Church, and every their Intention with the Church, and every Day offer up, in their Morning Prayers, the Masses that may be said that Day.
This is a good and profitable Devocion, and will make them Partakers of the Bernnesits of the Holy Sacrifice, though not actually present at it. As for others, who have none of these Impediments, but are entire Masters of their Time, to hear Mass daily is much to be recommended to them. The whole Day is in their own Duponial. They can, and willingly do, increasing and Hours together in Diversions and Amulements, oftentimes, at bell tramuch

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193 On the Respect due to the Holy Major

much, of grunge to gree formelitele Part of the Day in Attendance von the public Worthip of God, as well as nouther pritate Bevolious and the property and state

Cambles to a daily or frequent hearing Wats 1 - Paradold Press Port all to sal

Beoph. Yes. Their own spiritual Inte reft to the Profit they may thereby reap to their own Souls; and the Example of the Saints. Their own temporal, as well as spiritual Interest, is here concerned. The more devoutly we lerve God, and the more we attend to his Service, the more we may expect his Bleffing upon us, and to prosper in all our lawful Under takings, according to what our bleffed Savious fays, Seek first the Kingdom of Ond, and all other Things shall be added to you. St. Luke, c. xii. As to our spiritual interest, and what regards our Souls, it is certain our best and greatest Interest is to take Care of them; for, What will it would Man to gain the whole World, and loft bis own Soul? St. Matt. XVI. Wear daily expelled to a thouland Dangers of toling them. What can prefere us but the Chace of Bod? And by What Means can

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193 Ochbe Refpest due to the Holy Mafa ?

can'l who imore) officaciously obtain this Grace; thanby the Merits of Jeff Christ applied hoons sin this sholy Sacrifice, the endless Source of all spiritual Graces and Bleffings, and a lovereign Remedy for alliant Enils If we confider the Exam. ples of the Saints and holy Persons of all Ages, how diligent and fervent were they in this holy Exercise! never letting a Day pals without hearing one, two, or three Mass. They never chought their Time better fpent than when they were in the Church, adoring and worshipping God in these holy Mysteries. This we may learn from the Lives of St. Anselm, St. Thomas of Aquine, St. Bonaventure, St. Lewis, St. Eland many others. Let us imitate their Pietre let us imitate their Devotion in this Point, that we may share in their Graces here, and their Glory hereafter.

Theet, I acknowledge the Justness and Resionableness of what you say, but pray will me whether it is necessary to have an Church? Do hear Mais when I go to

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Threph Cerminly. Man being a ratianal Creature, must perform all his Actions rationally, that is, with Reason and Pru-TEGO TO

#### 294 On the Respect due to the Hely Mass.

Prudenced propoling fome good and lauodable End in what he does whereby he is induced to consider the proper Means ode obtain that End, The first Thing altherefore required is Intentiony in from whence all human Actions generally have chair Worth and Value, or the comrary. EVE Theor. I have heard there are three Sorts of Intentions; actual, virtual, and habitual. Explain them, and tell me which orofithem Loughtoto have will down?

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Theoph Actual Intention is when, by an Application of the Mind, we actually intend such or such an End of our Actions. Virtual Intention, is when we, do fuch or fuch Actions, confequently to or in Virviewe of fuch a precedent actual Intention. Habitual, is when we are accustomed to sifuch or fuch Actions, which imply fuch Intentions, though we do not mat that Time, reflect upon them. To apply this to our prefent Purpole: When lige to hear Mass for such or such an End, for the Remission of my Sins, so obtain Grace, or the like, then my Intention is Actual. When I go to Church, by Virtue of my precedent Intentions it has a Virtual Inflyence on what I do, and is a Mirtual Infotlows tention.

#### On the Respect due to the Holy Mass . 195

Habitual Intention, may be of one who are accustomed to give Alms, yet in give him it does not actually reflect on the Motives why he gives it, nevertheless would not give it but for the Love of God, and from a Motive of Charity.

Then: Would you counfel me always to have an Actual Intention when I go to diear Mass?

Theoph. I would not have you go to whear Mass, without confidering why, wherefore, or to what End you go ; or merely out of Custom, and to do as you fee others do. I recommend therefore. to make an Actual Intention to hear Mass for such or such Ends as you may opropose to yourself, and so prepare yourfelf to allift at the holy Sacrifice. This you may do either before you go from your House, when you are in the Church, or at the Beginning of the Mass. 10 An Intention, thus made Virtually, accompanies the whole Action, and though we may have many Diffractions, Cold. mels, or Want of Fervour, not wilfully nentertained or given Way to, yet we then hear Mais as we ought From hence it follows, tention

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follows, that fuch a Virtual Intention is fufficient, end there and there did not be to the did not be to th fay about Intention: Tell me what is Atennion, and whether requifite an Malsin 2) Theoph. Doubtles it is; tand would please to observe, that Intention refers to the End proposed. Attention regards the Action we are to do for than End; to that we may fay, Attention is burna continual Effect of our Intentions. That Attention to what we are doing in all our Actions of Importance is necessary, will be acknowledged by all who would act prudently, and defire to fucceed in what they are doing. Hence toherold leying Age qued agis. Mind what wyou ere about . If this holds good in rempos ral Actions, it can't be less necessaryout spiritual ones, as Prayer and hearing Mass. It is the Advice of the Wife Man, Before Prayer prepare thy Soul, 1000 with with good Intentions and Defiresprink be not as one who tempteth God. Teaches He tempts God, who at his Pragu ersi and when he hears Mais, attends hoo to what he fays, on what he is about, thou wilfully less his Mind and his Thoughts with

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196, On the Respect due to the Holy Mass. On the Respect due to the Holy Masswollen be rambling here and there on butter Theost. I am fatisfied with whagning - I Theart Your fay Twell innevertheles va finds Distractions will recine into my Mind in Dimenof Mass; and I am sometimes veryor uneafy and dejected on this Adu ntion remade Thopas In Answer to this, you must know, all beatime, there are two Sorts of Duffactions, voluntary and involuntary? The former are very prejudicial to us? Notifo the latter. Voluntary and finful Diffractions are those which we willingly admits and entertain our Mind with in Time of Brayer, and without attending conwhat we day or hear. Wilfully to give Occasion to them by gazing, staring about and looking at every Body who comes into the Church, marking how they are dreffed, laughing and talking in Fine of Service. No wonder if the Minds of fuch are full of Diffractions, and their Prayers, instead of being pleas ing to God, offend him The Prayers of dubhame, not more than wain Lip Est bour, and a Mocking of God. All fuch, inition be apprehended, go from Church with be K 3

# 188 On the Respect due to the Holy Mass.

Boved with Sishwe mort thur on the thouse

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Theot. This is a fad Cafe. But, Phope it is not the same with those who may have many Distractions, yet do what

they can to avoid them.

Theoph. By no Means. Some Diffractions, as I faid, are involuntary, and to which the most devout Christians are liable, for the Devil, the Enemy of all Good, when he cannot withdraw us from Mais, or faying our Prayers, does all he can to diffurb us, by filling our Minds with a thousand idle Thoughts and vain Imaginations, but thele involuntary Distractions will not hurt us. They may be very profitable, as giving us Occasion to hum ble ourselves the more before God, confelling our own Milery and Weaknels, and our entire Dependance on his Grace, without which we cannot fo much as produce one good Thought. Let us but feriously and sincerely do the best we can and we may trust in his Mercy and Goodhels to supply the rest. m and I tood?

Theat. This is comfortable and encoun raging; but can't you preichibe fores

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# On the Respect due to the Holy Mass. 199:

Rules, by observing of which I may, in fome Measure at least, prevent those Distractions, on the more easily drive

them out of my Mind. and and it is a star propole is, First, When, in the Church, about to hear Mass, seriously to reflect where, and in whose Presence you are, in the House of God himfelf, and in his Presence, before othorn the Powers of Heaven tremblackend the Cherubim and Seraphim proferate themselves; that where the bleffed Sagrament is kept in the Tabernicle, there Jesus Christ himself is truly and really prefent, requiring, and justly deserving of our utmost reverential Atand Devotion. Secondly, diligently to the Altar, the Rites, Ceremonies, and Prayers ordained by the Church to the Haneur of God, and for the greater Solamnity fof this august and tremendous

Secrifice of the Mais.

Theot. I am infinitely obliged to you, deern Theophilus, for the Pains you have saken with me. Let me beg one Favour more, which is to tell me what Method,

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200 On the Respect due to the Holy Mass. in your Opinion, is the best to hear Mass devoutly, and with Advantage. Theoph. This I will do with Pleasure; but if you please it hall beahe Subject of our next Conference. Theot. With all my Heart. At present farewell hatch in the charles with the control of Theorime T F my good Friend Theophithe less is at Leiture, I shall be glad of a limbe Convertation with him clus Morning diet un the Subject mencioned when we were to his Com-Theopailis Theopailis Theopailis Theories Theories I am at the thirt stady to oblige you in any Theet Conleaner o this, you must now, seeming to the Request, will me what Method in 1904 Chipton, is the bell to a an Male well Theoph There are many pious and learned Authors, who have writ upon this Subject, and who have proposed variorn devous and excellent Michael of Acarma Wales and which overy und that

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soon Orthe Respect the to the Holy Mass.

in your Opinion, is the best to hear Mais devoutly, and with Advantage,

Theoph, This I will do with Pleasure; burykyon plateDit OallibeAhelSuffeft of our next Conference;

Theor. Wish all my Heart, At present Method of Hearing Mass. The Mariet

Theotime. F F my good Friend Theophihas is at Leifure, I shall be glad of a little Conversation with him this Morning, and on the Subject men-tioned when I was Yesterday in his Company.

Theophilus. Good Day to you, Theotime, I am at Lenure, and ready to ob-

Theot. Consequently to this, you must now, according to my Request, tell me what Method, in your Opinion, is the best to hear Mass well.

There are many pieus and learned Authors, who have writ upon this Subject, and who have proposed various devout and excellent Methods of hearing Mais, and which every one may chuse as best suits their Inclinations and AIG K 5 De-

Devotions, as every one may not equally like the fame; toor is it is the gardeof our Spiritual, mass with lour storpotal Mafte, in which every one, in some Meafate, differs from another, and each takes that Food or Liquor he likes befty to in our spiritual Exercises, Prayers, and Books of Devotion, I would advise to make use of those which may be most adapted to as and to affect us most with pious Sentimental and Devotion The End of all there various Books and Methods is the fame, to ftir up in us a fervent Love of God; and to move us to ferve him. They are as fo many beautiful Lines leading to the Same Point Here then, Theorime, buse your own Liberty, follow the Bene of your own pious Inclinations, and make we of that Method of hearing Mass, which may please you best, and is most accommodated to the Sacrifice, and to The Ends for which it is offered up. The scommon Manual has very good pious Prayers adapted to every Part of the Mais. A Prestile called the Sacrifice of the New Law explained by that of the Old, is very good, and feveral others which are to be had. In my Opinion, and not to derogate

give from the Excellency and Ufefulness of others, the Methods of hearing Mais published by the truly pious and dearned Mni Gother more radmirable and never so bet toolsmuch recommended mollis first Method for Beginners is well adapted to them. His fecond for the well instructed, and his third for the more advanced; are owne with equal Judgment and Piety, as is his fourth for the Ablent Mcan't advise won better how to hear Mass well, than dy recommending his fecond or third Methed, where you are taught how to accompany the Priest, and to go along with chimin every Part of the Mass with propen and fuitable Affections, and I doubt inor but you will find great Comfort and Advantage in observing them two mov Theor, Ladmire the Book, and always carry it with me when I go to hear Mais. Butness you just now faid, there is Vasriety in our spiritual Tasto; I shall esteem aith agreat Favour if you will give moa Morey Method of hearing Maisers This, hadded to the Explication you have given, will render your Instructions compleat, and will be an additional Kindness to me. dead'T In my Opinion, and not to dero-

Theoph. I think, Theotime, after rethocs of hearing Mals, you might be very well content, nor, as I faid can I give you better Instructions on this Roints however, I will endeavour to lansfy you, and may what I am about to fay be to the Glory of God, and to our mutual In-

rence likewife to noitsoilib and Edification, or oliverile When you are in the Church, and fee the Priest at the Foot of the Altari ready to begin Mals, join with him, and offer up this Sacrifice, according to the IntentO tion of the Church, and for these four Ends for which it is offered. First, As an Holocaust, or Sacrifice of Oblationy I to give supreme Worship or Adoration to God, as supreme Lord, Makers and Governor of all Things, and confectate syourfelf entirely to him and his holy Service. Secondly, As a Eucharific Same crifice of Prane and Thanksgiving for all of his Penefits, spiritual and temporal, head flowed upon you. Thirdly, As a friendly state of spiritual and temporal, head for the spiritual and temporal and the spiritual and th Sins. Fourthly, as an Impression Sacrins fice, to obtain all Graces and Bellings you fland in Need of, and in all a Commemoration

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Sufferings. Having thus devoutly prepared gourself, carefully arrend to, and, go along with the Priest in every Part of the holy Sacrifice, as thus

When he makes a profound Inclinations to the Crucifix, do you with great Humility bow your Head, and give due Reverence likewise to it. Then sign yourself wich the Sign of the Cross, and lay with the Priest In the Name of the Father Sent then you may devoutly, jointly with the Clarks recite the Pfelm, Judica me Deus buncake Notice, that here and elfewhere, in the Mals, whatever the People lay jointly with the Priest or Clerk, they are toofay in fofely, and to themselves. then Clerk only who is to answer aloud, and which he does in the Name of, and for the People, who speak by his Mouth. and which is abundantly fufficient to express their Consent and joining with the Priest. The Reason why the Clerk is appointed to answer and to make the Responsories in the Want of all the And ants, is to prevent all Noise and disagree able differding Voices, tome high, forme low which might cause Distractions to memoration

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the Print, and dikewise to bird anothers that to the facred Mysteries may be relet brated, and attended to In Silence, and with all interiour and exteriour Recollect Benefit of this hely Sacrifice, sldiflequalit While the Priest is faying the Confirms endeavour to thir up in your Soul a true Sorrow and Contrition for your Sins humbly imploring the Mercy of Almighty God When the Clerk recites the Conn ficer, you may devoutly, but foftly, fay it with him, humbly triking your Break at Mea sulpa, and with a deep Sentont your many and grievous Sins, beg Plandon of God, through the Intercession of the Bleffed Virgin and all the Saints, and that you may there in the Abfolution pronounced by the Priest to the People after the Confiteer, then join as before, mentioned in the following little Verles and Responsories, and when the Priest says Oremus, Let us pray, endeavour to recollect your Thoughts, and dispose yourself no join in Prayer with all who Reryour and Amention you possibly can At the Introit, which is properly the Beginning of the Mass, you may call to mind the earnest Desires of the antient Fathers, before HOL

before Christ, for his Coming. Rejoice! the hedis come, and begathat he would dome, and this "Time fpirmually into your Soulloand make your fitter receive the Benefit of this holy Sacrifice. The Kyrie Elijan Tollow, There you may fay depoutly, but foftly, with the Clerk, and beg of Jefus Christ to have Mercy on godgiftin likewife with the Priest in Tay ing the Gloria in excelfis; it is truly stiled the Angelical Hymn, and confifts of moth excellent Acts of Praise, Thankigiving, and Astoration, better than which is not cally to be formed, and may here be very fiely faid, either in Latin or English, by the Bielled Virgin and all single People is and

Marter the Gloria, the Priest says the Collects. Seriously attend to them, joint ing your Intentions with his, praying for the same End he does, and in the Continuous of them, with Heart and Voice say, Amen. While the Priest reads the Epistle, if you understand Latin, attend to what is read, and those who do not understand Latin, or who cannot read, may silently give God Thanks for revealing this holy Will to us in the facred Scriptures, and beg his Grace to do his protect

holy Will in all Things Intlike Main ner when the Golpel in ready than bip and discussed with the Ending and discussed with the Check, Law tibi fibrilly on IP might be to the Oche, Law tibi fibrilly on the Golpel. The to the Deck of the State of the Check of the Ch

be been a beg Pardon for interrupting you. Loblerve many People read tout of Books they have, the Epittles and Goipels, at the Time the Priest reads them. of a this sproper to the anti-A but

pels for the whole Year, published in English, and I can't discommend this Brackice, dutt in my Opinion they had better read and reflect upon them at Home forms Time before they go to hear Made, on in the Church before the Pitest begins. This would imprint in their Minds the Substance of them, and help the Amention while the Priest reads them.

Attent. I am farisfied. Phase to go said and some other Festivals, the Color of Stades and some other Festivals, the Color of and recite its with the Priest, or make Acta of Faith, and of believing all and of the party of Thing

Thing chise God has revealed in his holy Words and sought as by his choly Gas deline Churches the Words of he works at he words and words and words at he words at dere the divine Word made Flesh The Creed being faid, the Priest begins the Offertory, or Oblation of the Bread and Winders Join with him, and day your Heart upon the Alran, and with it your Body, your Sout, your Thoughts, Words and Actions, your whole Interior and Exerious, offering them all up to God, in Union with the Oblation the Price then makes dedicating pourfulf wholly and entirely to the Service of God. When he fays the Orote Fratres, answer with the Clerks and devoutly join with the Prioficia the feerer Prayers, till you hear him about to begin the Preface, making the little Responsories before it. When the Priest recites the Preface with all post: fible Fervor and Devotion, fay it with him, or mentally join with the Angels, and all the celestial Spirits, in praising and adering God w At the Sanctus, Sance min Sandute bow down and humbly and dore the facred, hely, and undivided Crinityons the universed to best dies to When Thing:

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"When the hangn of the Mals begins attend with all the Silence and Recolor lection you cann This is the most falcon and the fubiliantial Parts of the Masse and being appropriated folely in the Prieftly Function, or the Mysteries bat! this great Sacrifice, offered up by the Prieft, is faid with a low and submissive Voice, by him and by him alone, and is nor to be faid by the People During the Canon you may unite your Intention with the Priest, and use such Prayers as correspond to what the Priest prays for in the Canon that is pray for God's holy Catholic Church, for the Jupreme Pastor of it, all Prelates and Pala tors, all Christian Kings and Princes, for all who are in any Trouble on Necessity, or for any particular Bleffing you may fland in Need of a and at the first Mement te remember your particular Rélationse Friends, and Benefactors. Thus entertain yourself till you hear the little Bell ring to give Notice of the Confectation, than recollecting all the Powers of Lyons Soul, when the Priest elevates the holy Hollybow down with all possible Liamility; and adore Jefus Christ, truly and really hinders

really there prefent, and the fame when he elevates the Chalice. I he daw business

Elevation, strike their Breasts very hard, and make their Acts of Adoration so loud, and with such a Murmur, or Confusion of Voices, as rather causes, in my Opinion, Distractions, than excites

Devotion. What do you think?

good, and that it is out of Devotion they do it; but it is rather to be disapproved. Strike your Breast modestly, and with Compunction, and make your Acts of Adoration in an humble and low Voice, or rather mentally, for in these facred Moments the greater Silence and Recoblection is to be observed, to avoid all Distraction or Disturbance to the Priest during the Act of Consecration. Hence overy one ought carefully to avoid all coughing, spitting, hawking or blowing these Noses.

whovarehe Elevation kneel but with one Knee, or only bend one Kneed by Juoz Theoph My Answertorthis is where Eameries, Weakness, or other Inability, yllker

hinders them from doing otherwise they are neither to be centured flar confirming otherwise they call white this is not the Cale, shey are feverely to be centured and condense. ed for thewing to fittle Reverence to land fus Christ prefent, and must answer for it, and for the Scandal and Disedification they give to others; but I go on woll out After the Elevation till the Pater Natol the second Memento, pray for the Souls of the Faithful departed, for your parti-At the Nobis quoque Percatoribus, modestbe merciful to you. When the Puelle fays the Pater Nofter, you may fay ist with him, and when the Clerk lays, Sed libera nos à male, humbly beg to be dent livered from all Evils and Dangers, elev pecially the great Evil of Sin. At the Agms De, humbly address yourself et as the Lamb of God, Jesus Chrut, truly present on the Astar, saying softly with the Priest, Agnas Dei qui tolling 1866 as striking your Breast modestly. Afternation considering the wonderful Love of Jelus Christ to Male us,

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us, in the Institution of this most holy!
Sterament, giving us therein his owns
most holy Body and Blood, to be the
Rood of our Souls, and to bring us too evertaiting Life. While the Priest combo mulnicates, endeavour to make a spiritual Combinion, and beg of Jesus Christithat you may spiritually receive him into the House of your Soul, and acknow-ledging your own Unworthiness, strike your Breast, and say the Domine non June digness with the Priest. At the Postso communion, and when the Priest says the last Collects, join with him and at-tend to them, laying, with the Clerk, at the End, Amen. When the Briefly bows down, before he gives the Beneside diction, do you bow down humbly to receive the Benediction, begging of God, that as the Priest, in his Name, blesses you on Earth, he would vouchsafe to ratify that Benediction here, and give you affection Benediction hereafter an When I the Priest reads the Golpel of St. John q nand at those Words, Et verbum care fac-si the wonderful Losses of Jelus Christis of Jelus Christis of Jelus Christis of Jelus Christ to Mass Mass

h AMassended, beappoin at Hurry to go counds the Churcholds aftyon awas bired with what you have been diving an Stay a little while; thank God for the Opporminity of hearing Mass beg Hardondor vall your Diffractions and Indevotions, and that he would grant you to receive the Benefits of the holy Sacrifice you have affifted at I have thus, Theorime, endeavoured to fatisfy your Define, and given a brief Method of hearing Mais: You may observe, it is much upon the Plan of pious Mr. Gotber's, and you may use either this, or that, or any other you may find in any approved Book of Devotion, as you like best yourselfon's

Theot: I have feen some who have the Missal translated into English for every Day in the Year, and use that Book only vin Time of Mass : Do you approve of this Method of hearing Mais? The

Theoph. I would not willingly sentire or condemn any one's Devotions Mius ficy alius fic. Omnis Spiritus laudet Dominum. May every Spirit praise the Lard val teandnot, however, much commend this Pracrice. The Translation of the Missalinaro

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by the English may be good to shew the Adby the Holy Mass that there is
a nothing in at but what is good and plous,
yet O do not think it so proper a Book
for the Devotion of the Laity, especially Women, who may think they may
any the Canon with the Priest, even the
Words of Confectation. It is certain the
Mass and several other Patts of the
Mass are couched in Words or Terms
that solely regard the Priestly Office, and
save to be said only by him, and not by
any Layman or Woman.

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Priest says is the best Way of accompaentying him we enter the best way of accompa-

Theoph. This is a mistaken Notion, Theorems. Doubtless those who go to shear Mass ought to offer it up jointly with the Priest, unite their Intentions to this, and accompany him by Prayers suitable to the different Parts of the Mass. This may be very profitably done without invading, as it were, the Sanctuary, or Isancying themselves Co-priests with him good Gentleman at the Altar. There of

kove of which feems to have crept have our Devotions. No Prayers or Methods of Praying feem agreeable to the Taffe of our refined Age, but what are new and fingular. I counfel you, my Etiend, to keep to the good old Way of hearing Mais. Leave the Canon and other Parts of the Mais which peculiarly belong to the Prieft, leave them to him as to be faid by him only, and endeavour, with all the Devotion and Attention you can, to accompany him in the Manner I have told you.

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Theor, But many there are among the common People, who can't read, and who fay their Beads. Is not this to be

allowed?

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Theoph. As the Beads are an authorized and pious Devotion, no Objection can be made to the Use of them by these poor People in Time of Mals, as they may be a great and proper Heip to their Devotion, and to fix their Mind and Attention: But I would carnellly recommend to such to get themselves instructed in the Nature of the Mals, and what

it is, by which Means they may properly differ it, and there in the Benefits of our Description No Prayers or Michod

Then: I suppose then, you will not recommend the Practice of those, who in Time of Mass are faying their Morns ing Prayers, the Office of our bleffed Lady, the Office of the Dead, or forme private Devotions.

Theoph. Truly, my dear Sir! this Mebe no Connection with these Devotions and Holy Mass. When we go to Mass, we go to affift at the great Sacrifice of the New Law, and our Devotions ought to be fuch at that Time as correspond to it, the best Manner, which I think is, of hearing Mass with Profit and Advantage. One Thing I must now ask of you.

Theot. O! Sir, you have a Right to command any Thing in my Power. Pray,

what is it?

Theoph. When you go to hear Mass have a Share in your good Prayers. In return, I will reciprocally pray for you.

Theor. I most willingly agree to the Proposal, and now be pleased to accept

of

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of my most grateful Thanks for your Goodness, in thus explicating to me the Holy Altar and Sacrifice. With this Acknowledgment I take my Leave of you, and am your very humble Servant. Theoph. I am equally your's Theotime. Adieu.

and D. I. A. L. O. G. J. H. L. L.

ming a server and a server of

Of faying Mades Colors

Speophiles The Control of a great while fince I had the Fayour of a mendly Vifit from you.

Theatime. Thank God I am very well, and in good Spirits; have been but a few Days in Town fince my Return from the Country, and all the Pleafure of a most deligation Place, in Company with some truly kind and valuable Friends.

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Teeppo.

of my most grateful Thanks for your Goodnets, in thus explicating to me the Holy, Altar and Sacrifice. With this Acknowledgment I take my Leave of you, and am your very humble Servant. Theoph, I am equally your's, Theorem.

## APPENDIX

## DIALOGUE. London

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Of saying MASS in LATIN.

Theophilus. THEOTIME! I'm very glad to see you. It is a great while since I had the Favour of a friendly Visit from you.

Theotime. Thank God I am very well, and in good Spirits; have been but a few Days in Town fince my Return from the Country, and all the Pleasure of a most delightful Place, in Company with some truly kind and valuable Friends.

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Theoph.

12 Theoph Doubeless othe Country stifust be deep agreeablet and pleafant ratichis Time of the Years But broppose you are now come to relide in Town, as ufoak, for I know you are one who will not brefer Pleature Ito Bufinefs, when this requires your Attention and Attendance it and Theet dethink I should be much want ong to many necessary Duties is dydid this: But as I had a little more than ordinary Leifure, I thought I might and was willing to accept of my Friends Invication, baving for regulated my Affairs, as my Bufiness would not be stopped, nor meet with any Hindrance during my Abpray vie the Liberty of arFriendannel moThroph You didwery well evi com-At little Recessifiom the mend you. Hurry of Buliness, and fome Recreation now and then is necessary. It gives hew Life, as it were, land fresh Nigour to the Splitts, and renders the Return of Buliwas the Subject of coldaparga broom stance

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fiffibeoplar It dertainly is, and I have great Reason to bles God for the good Share of sinde shap been pleafed to sindulgerine now come to refide in Town, as udoist, -or Thee legives me Pleafure to find you forwell, which makes me flarrer myfelf that a little further Conversation, if you ere at beifure, may not be troublefome this But as I had a firste more than an bust beaple II readily confent, sand that think my Time not ill spent in your Company and Convertation. If you have any Thing particular to propose, and wherein you think I may give you any Satisfaction, pray use the Liberty of a Friends and open Iyour Mind with all that Freedom Friendship entitles you to. Lov binsin do Theat I have always found you very obliging, Theophilas, always ready to ferve your Friends. What I want, at prefent, to talk with you about, is the fame which was the Subject of our Conversation fome Fire before I went into the Country. be Theoph. As to this, if any Thing bes neceuried to you, of which you defise land further Explication, let me hear its 1 will endeavour to fatisfy you. The miles Adast E L 3 Theot.

Of Laying Moss in Latin. at Thest In the Country, at my Friend's House, one Day a Gentleman talking of the Mass, started an Objection against its being said in Latin. He is a worthy Man, and a Neighbour of my Friend.

Theoph. I suppose the Objection he made might be, that he thought it would be better to have it laid in the Vulgar Tongue, that every one might understand it as, in his Opinion, more conducing o Devotion, and to the Attention required. You have supposed the very Thing; that was his Objection, and to which I gave him an Answer, which he learned in forme Measure latisfied with;
a Bliff I shall be glad to hear what you say
as to this Point, and to tell me if the Livray was antiently celebrated in a Language not understood by the People.

Theaph. I will readily endeavour to fatisty you, but must desire you to observe three Things relative to this Matter. First, That the Church has never declared fi absolutely necessary that her Liturgy found be celebrated in Larin. Secondly, She has never judged it necessary that her Litting hould be faid in the Volgar Ana Thest. Tongue,

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d g Tongue, lo that it might follow all the Changes which by Degrees, in a Succeffion of Years may happen in Vulgar Languages. Thirdly, She has hever declared that the Liturgy ought to be cele-brated in one of those Languages in which the Title fixed on the Crois of Christ was writ, viz. Latin, Greek, and Hebrew; the Opinion of some, but with-out any good Foundation. Fourthly, The Church has declared that the Praises of God are to be celebrated in all Languages. Nevertheless, all Christian Churches were careful not to subject the Lingy to the changes of Vulgar Languages, on Account of many Inconveniences, which would naturally flow from thence. These Observations premised. I proceed to an-Twer the Gentleman's Objection, and thew the Practice of both the Eastern and Western Churches, in this Point, to be uniform, and observed in all Ages, to this First That the Church has never deliced; upy squitquirent yen slubx H 10004 Freeze does not the Council of Trent Ipeak anoanult be laid in Latin, and pronounces Ana-Tongue,

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Anathema against those who affert that is dught to be said in the Vulgar Tongue?

Theoph. The holy Council of Trent, in derlaring that Mais should be said in Latin, thereby would have the antient and constant Discipline of the Western Churches kept up and observed. Its Anathema is not against the Sentiments of any who think it might with Permission of Dispensation be said in the Vulgar Tongue, but against those, who in Opposition to her Decrees, maintain that it dught to be so said, that it is unlawful to say it in Latin, a Language the People don't understand.

Theat. But does not St. Paul feem to favour their Opinion in 1 Cer. xiv. and forbid praying in an unknown Tongue?

forbid praying in an unknown Tongue?

Theoph. I am sensible that great Stress is laid upon what the Apostle here says, by those who have separated themselves from the Catholic Church; but a little Resection on what St. Paul here writes to the Corintbians, and impartially to consider what he principally aims at, will shew how little Reason there is from the Words of the Apostle, for all that Clamour

as under Priest does, especially the Canan,

mour lome make against Mals laid in

Phone: I shall be very glad to have this clearly made out, as it was from this Epittle of St. Paul that the Gentleman I mentioned drew his Objection against the

Liturgy being celebrated in Latin.

to Throph. In order to your full Satisfacflon, and the Conviction of that Gentlemin, and those of his Way of thinkings I delive you would consider the Nature of the Churches Liturgy, or the Mais, that it is not a common Prayer, like that of the Church of England, or a Collection of Pfalms and Prayers, recited in common by the Minister, Clerk, and People, afsembled together. It is an Action performed by the Priest, or a Sacrifice of-fered up by the Priest, confectated for that Purpose, which Sacrifice he offers up for himself, all who are present at it. and for the whole Church, all its Mong bers, Living or Dead. The Faithful, present assist at it by joining their later-tion to his, accompanying hun during then whole Action by fuitable Devotions and Prayers, not by faying the fame Words as the Priest does, especially the Canon, which cylling,

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which is peculiarly stiled the Assion, and which folely belongs to the Priesto lay. Theor; I understand you, But What what and to the true Meaning bonis orad of flight is not Theophraft we read and confider impartially, swithout Prejudice, the Words of the Apostles, we shall easily find that tohe does not speak in this Place of the Alburch's Public Service, Prayer or Adstinistration of the Sacraments, in which baker Office of the Church principally con--off snor Stu Paul here speaks of the miraeculous Gift of speaking all Tongues, swhich was communicated to the first Bedievers by the Holy Ghoft, in the life of which he cautions them against all Con-entution and Disorder, by speaking all or many of them together, in their plous Meetings and Affemblies, and directs i them, that if they fooke with Tongues, withfiguld be done by two, or at most by three, and that one hould interpret, that all Things might be done decently and in -nOrdered Hence no is recear and evident, onther here St. Paul no ways focales of the Churches Public Service; But Vonly of addord to this cangnot diw guidasque, garyas or Coaldaic

of Jaying Mass in Latin disher? very the that is of declaring and expoundand the Mysteries of Faith 1 tood? bus Total You have fully was stied and as to the true Meaning of StriBaul finithis Chapters but to my principal Question. Mastha Liturgy ever faid in a Language anot understood by the People's on to od Theoph This the constant Practice of the Faftern and Western Churches suffieiently evince. As to the Eaftern Churches. no he Grecians have long fince corrupted their Language, and the common People among them know not more of the genuing Greek, than our Vulgan Betaple to know of the Latin; yet the Greek Church never changed a Syllable in their Litary, but do now constantly fay Massimothe fame pure Greek in which their Liturey was first writ. All other Sects of Christians in the East have quite changed their I anguage from what it was lorigifially, yet continue to celebrate their public in Service in the Languages they distilled a though the common Beople do not understand its To this Liney add the shows loft by Degrees, their Mother Tonghe, Hebrew in the Captivity of Bahylan and daic,

daic, yet they never read the Law of Moses, or the Psalms in their public Prayers, from that Time to this, in any other Language than the Hebrew; though, excepting their Rabbins, very few, if any, of that Nation understand any Thing of it.

Theos. I have heard and attended to woil? with Pleasure; but not to be too troublefome, or rire you, will, if you pleafe, defer further Conversation on this Subject to abother Time, when I fee you again, and which shall be very soon are now work nov

Theoph. Whenever it fuits your Conreniency, you will always find me glad to les you. . Adieu then for the prefent, read Western Churchais von der Sin brud Church W. faying Mass in Latte, which gives so much Offence contine Gendemen of the Reformation, but in which their deter-

Theoph. Am fored they ain for much displeased at what was, at Origina the unittorin Practice of all the Churches in our. Western Parts. Here it is proper to obferve, that from the first Foundation of the Church in thefe Parts, Larin was fooke almost univerfally in the Western Empire. It was, in fome Measure, othe Vulgar Language during the first fix Centuries, ai of the country of the country of the

doic, yet they never read the Law of Moles, or the Plalms in their public Prayers, from that Time to this, in any other Langelage than the Planers, thoughter excepting their Rabbins, very few, if any, of that Nation understand any Thing of it.

Theorime DA Coording to my Promile,
elduon of Theophilus, I come to the
fume our Conversation if you are at Leich
fure, Dand my Visit not ill timed? Individ

you know you are always welcome to dew

mand any Thing of meaning of the Practice of the Western Churches, and their Custom of saying Mass in Latin, which gives so much Offence to the Gentlemen of the Reformation.

Theoph. Am forry they are so much displeased at what was ab Origine the uniform Practice of all the Churches in our Western Parts. Here it is proper to observe, that from the first Foundation of the Church in these Parts, Latin was spoke almost universally in the Western Empire. It was, in some Measure, the Vulgar Language during the first six Centuries, in

in Imby Gauly Spain, and Afric vet, when the Languages of those Nations beame to be changed, the Language of athe Liturgs was not, but continued to be swritty and celebrated in Latin, even in shole Churches where the People aid not maderstand it. This appears first from the Example of the Franks or French, who made themselves Masters of Gaulabout the Middle of the fifth Age, who neither looke nor understood any other Language but their own Teulouick; and when all France was converted to the Christian Faith, after Clovis, their first sking, was baptized, the Liturgy and Church Offices were not put into the Emoult Language. In Spain Letin was generally spoke in all the principal Cities and Towns, but in the Frontiers and Exremities of that Kingdom, the common People understood neither Latin, Franch, Gascon, nor the then modern Spanish, but spoke the antient Spanish, yet in those Paros the Litergy was celebrated in Lain, and when the Laim ceased from the seventh Age to be commonly spoke, the Language of the Litergy was not altered on that Account: In Afric we find Lain When to

to have been commonly spoke in Carthage and other great Towns, as at the
pass, where St. Augustin was born, and
preat Number of Towns, and in the
Villages they spoke only the Punish, or
Phenician Language; nevertheless the
Litury was always, and every where telebrated in Latin, though the People did
not understand it. The same was obferved at Rome, and in Italy, after the
Italian became the common Language of
the Country.

Theor. All this is very satisfactory, but tell me what was the Practice of the English Church after the Conversion of our Anglo-Saxon Ancestors to the Christian

Faith?

Theoph. Quite uniform with, and conformable to that of Rame, and all other the Weltern Churches in this Point.

Elbelberi the first Christian King of the Saxon-English, had espoused Beruhe,
Daughter of a King of France. She was a Christian, and brought with her from Prance a Bilhop for the Assistance of the first and Christian Houshold, and conformation to say Mass in Latin to them.

When

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When St. Augustin and his fellow Miffen crisitions by St. Gregory the Great cume into England, he was obliged to bring the temperatures with him from France, and hill our Historians agree that we received the Losin Mass together with our Christian Religion. The antient Britons, who about the Year 449 were driven by the Sexons into that Part of England now called Walso kept their Christian Religion, and with it their Liturgy in Latin, though it was not their Vulgar Tongue. It is not to be doubted but after the Englis Churches were founded, and the Later Liragy fettled, that many, especially of the Clergy, began to learn the Latin Tengue that they might the better understand the divine Offices, and many of thems as venerable Bede, Alcapin, and others, be came very eminent for their perfect understanding Latin and other learned Landa guages, yet in the generality, there was lo great an Ignorance of it in the whele Age, what many of their Priests and sect understand it so far as to be able to trans he Liturgy into their Mother Tongue. Of this we have a Complaint of King Alfred, towards the Bad of that Century," TOVO

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sappears by his Preface to the Rustonial Capacitic of hunbers when many holy Millioners went from England to convent the Nonhern Nations, as St. Willibrook first Bishop of Utrecht, St. Kirien, Apos. tle of Franconia, St. Boniface, St. Suiberts and others, who preached the Gofpel to the Thuringians, Saxons, thate of West phalia, Hungary, the People of Friesland, and other Parts of Germany under King, Pepin, and the Emperor Charlemaigne they established no other but the Latin Livery. The fame was observed under Lewis the Debonaire, in the Conversion of the Danes by St. Anscarius their Apolite, and full Billiop of Hamburgh. This may fuffice to shew evidently, that in the Western Church the Liturgy was always write. and celebrated in Latin, though the People did not understand it.

These. But, was there not a Dispense of tion for the Schweniens in the ninth Centy-of ry to have their Liturgy in their Mother A Tongued side of the late of the l

Thereby There was and this proves in what I mentioned in the Beginning of O eur. Convertations that the Church this is never

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hever declared it abiblistely necessary that -dier Bridge Modelle be faid in Latti, and -thas electared that the Prancy of Coa Hay Dispensation was granted to the School Moneto the Christian Paith, Maccordingly White Billiop Relebrated the Li-Popery Son VIII Ploend Paul With, and allied, that Mais was only to be celebrated in Land or Greek, but the good Billiop Beatons, as induced him to change his Beneritenes and to declare that it was not ther contrary to Tound Paith not found maserine, to by Mais, or to celebrate the Offices of the Church in the Schaponian Tongue, for as God had made the three Sincipal Languages, Hebrew, Greek and Latin, to had he made all other Tongues Hor his Clory and Praise. This Differ-Mile following Age, the Rough Milal In Latin was introduced in those Parts by Translans, Duke of Bobenia, defired Peranimon to celebrate the Cherch Offices in the

the vulgara Tongue i Pape a Grapowy the beventh Tablolutely drefused it bus without condemning what Pope John had declared shar the Faithful might proife God in all Languages, and morning of the the Culton and Practice of the Western Church, but I shall be glad to hear some Realons for it, and upon what it is ground-bed, for it must be acknowledged that Laboration and upon to Thousands that hear Mais faid in that Language. Thousands many hundred Years ago, and when have ceased to be the conmon Language of the Western Empire;
yet no bullop or Prelate then ever thought of changing the Language of the here by the bye, I cannot but take Nofice of the unfair Dealings of the English Tapplators of the Protested New Tellapent in the 14th Chapter of St. Raul's
Left Epittle to the Corinthians, for Tappas
where have pur unknown Tappas, where
the Apostle names the Abuse of this
Call. The Average As the Abuse of this

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where where the property of the war where

where St. Paul cither commends on permits speaking in Tougues not spidents flood as yer and on This is for from transating faithfully, and seems to bave been done with a Delign of adding Force to the popular and common Objection against this Point of Discipline and Prace tice of Catholies, indeed of all Christian Churches. To this let me add, that Lan tin is not fo much an unknown Tongue as forme would have in thought to be It is almost an universal Language. It is spoke and understood by most of the Quality Gentry, and People of better Rank, who learn it at School and in the Universities. The Clergy Gentlewes of the Law and Physic, are well veriled in it, and many of inferior Degree fond their Children to the Latin Schools in Ac broad, in Catholic Countries, you will meet Farmers Sons, who, in their Barns and at the Plough, will understand and ipeak to you in Latin But no your Question: What are the Reasons for sedebrating the Liturgies in Latin and the what the Practice is grounded? but sein

Theat. This is the material Point, and what Lygould willingly knows and day having

give

rive fleaking in Tougues nbashlein maberobs The first Reafon I affignoss to adbier of a beautiful Uniformity 1821 oween the Discipline, Practice, and Fund of the Church As the Faith of the Church is one, constant, and unchanges stolelis the Catholick Church is one and but one, in her Communion Now the public Service of the Church, spens formed in one common Language, greats ly conduces to keep up and maintain this. As all the Members of the Catholic Church ought to have Fellowship and Commention with one another in the Profession of one and the fame Faith, all bught to be united by one uniform Worthing Patrakers of the Tame Sacra ments, and affift together at the fame bublie Service wherever they meet. Walfoundhis. Unity of Faith and Community and it would be very difficult to "conceive how this "can dellarent Languages as there are Countries and Tongues as success and some tries and Tonguesis at souther baga Jeronda Reafon is, the very great Inconveniency that would follow from " give having

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having the Line put thro all the differents vulgar Languages A Judicious ...
modern Writer that delivers his Sensiments on this Subject : The Difficulty, ... " If there was no other Reason, of tran-"Aating the Liturgy into vulgar Lan"guages, and preferving it in its Puri"ty, is enough to diffuade us from the "Undertaking. The Uniformity of our, " Dungy is the best standing Monu-"mene we have of the Faith and Prac-" flews us, how they used to administer "the Sacraments, and what Sort of "Oeremonies they judged most proper " to excite and ftir up Devotion; and " 20" perform God's Service with that ... "Gravity and Decency furtable to his "Holy Religion. Now if this Liturgy" was translated into all the vulgar Lan-... " gauges which Catholics use, and which ... " is to much Roject to Alteration and ... "Coruption, even to that Degree, that, "what is spoken in one Age is scarce, "understood in another, at least is so, " muleous and grating, that none but, " the meaner Sort of People will hear it "without Difgult: What endles Lagairing " bour

"bour would it prove to be, thus every and a Age modelling and reforming and reforming and reforming and a committee of the c " fillion and Diforders would the Unom " tors, occasion." Modern and true Ac-&c. by N. C. P. 203. Let me add in the Words of the same Author: "Thus have I endeavoured to touch upon fome of the Reasons that moved the Church, in all Ages, to hold one universal Language, which is always the same, not subject to Alteration or the fame, not subject to Alteration or the fame, not subject to Alteration or the fame. "Corruption, no more than the Faith " and Religion which it teaches nor " les pure and perfect now than it was "feventeen bundred Years fince. And "furely fuch a Language, and fo lafey " in its Expressions, so beautiful and " majestie in its Numbers; so energic " and expressive in its Sense, and as I ...
" may lay, to immortal and indefectible. "in its Duration, is the fittest to have " the public and folemn Service of the "Immortal and eternal God performed ""
"In and the P1207-02 in the said as " (welling The guilt: What endless La-Tuod >

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Of feying Mass in Latin.

the Writers of leve you any further lies the family agree with white families for the Latin Lating. discaphe Yes. 144 further urge the Con-

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veniency and Utility of it.

Their. In what does this appear? Theophe In fliew it thus By the Church's Liturgy being celebrated in all Parts in the fame Language, that is, in Latin, every one, let him be in what Country or Place he will, can as equally attend the public Service of the Church as if he was in his own Country. Thus an English Catholic, let him go to France, Spain, Haly, Germany, Poland, Hungary, or elfe where, though he knows nothing of the Language of those Countries, can hear Mais and understand it as well as if he was in any Catholic Chapel in London. This is a great Comfort and Confolation to him He can go to Church on Sundays and Holydays, and every Day, as his Devotion may lead him, and every where fee the same Litting used, and the same Ceremonies observed, and being instructed in the Nature of the Mass, what it is, he knows how to join his Intention with the Priest, and to accompany

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company him by proper Prayers and Devotoris through every Part of it. On the contrary, if the Latergy man to be faid in all the different sulgar Tongues of every different Nation, he would be at a Lots what to do, he would not know how to join in the public Prayers of those whole Language he knew nothing of, and confequently would be deprived of the Benefit of public Prayers, or of pubhe Service of God while he remained in fuch Countries, foreign to him; for an English Man in Holland, Geneva, Sweden, or Denmark, would understand nothing their Service faid in their vulgar Tongue, unless he understood the Language of those Nations.

Theor. These Reasons are very folid, and evidently prove the Conveniency and Unlity of the Latin Liturgy, infinitely beyond that of having one in the common Language. Have you any Thing

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cny before, that the Mais is a Sacrifice, an Adion performed by the Priest. Now in Sacrifices the People have nothing to do but to attend to what the Priest does. M It

It was Jerbid dinonhey Olds Eaw that lany But start bluon their edgirl Onde and Santle Sanctorum and none but which Driefs and Louises mere allowed to lentement Place of Sperifice: We read in the Gold pol of St. Lukeve i, that when the Priefe Bacharias, Father of St. Tobis Magtel entered into the Temple, all the drophe were praying without, around Hourish mendeapt amphie beginned ath Production the Priest was offering a Sacrifico for them, and sjoining their Intention land Prapers with him, they doubted nowbut that the Sacrifice was acceptable to God and profitable to themselves. field like Manner in Mals the Sacrifica of the New Laws the People knowing the Nas cute of hit, and of the Actions and Caremonies observed by the Priest, have only to dein their Intention to his, and to se company him with histable Devotions and Affections, which they may do the they do not understand a Word of Dating on even cannot read to belod the restreet of Ther. In order to this ought for the Redule to be instructed in the Nathro of the Mass and be raught how thus to published containing Explication and its Theoph. M Mass

will beepb. weektainly inorthas the Charchi been rwanting on this thece fary Care will Northing of the son Here ber Conneilliof Trients under all verifications and those whose have Ourai of Souls, frequently tros and fluin to the Faithful the Mysteries of the Holy Maision The People have likewise the whole Mass, the Epistles and Gospels, with utild Gollects of all the sundays in chericae, and the Velpers and Plalons in the volgar Language, here in England, inne English in their Prayer Books, from their fuller Instruction and Information, which they may read to the infelves whilt the Priest reads them on Lating white will convibute more to their Ediffertion this of the Priest was to beak inwhe sulgarb Tongues Adtherouthis, what the greatests Pare of the Mass is faid without low Voice, for as the mearelt Affitant can'to hear what is faid, whe Rubnicks of the Miffal for prescribing it other the Brief mappoint Silence und Recollections be better disposed to perform this mugust. and adorable Mythery, with the Gravity and Decemon what becomes disputified are dike wife folumany dexcellent Books published containing Explications of the Theoph. M 2 Mass.

Of Jaying Mass in Latin. 245 Of Soving Mass in Latin. Mais, and Instructions how to bear it; as no lone can complain of Want of Means both to anderstand, and howed affile at it devouly saccording to the Spirit and Intention of the Churchemi T Theen I know the Generality of Prints by great Paus of the Mais, particularly this Canon, in a low Voice butolkhave from forme who fay it alls even the Good as louding shey read the Epithic and Gob pale Whatris your Opinion of this Bractional when the district frain no Thankal can no Ways approve of its soit is directly contract to the Rubriche and the Manner by them preferibed for faying Mass, and which I think every Brief sught inxactly to follow, and mor sheir own particular Fancies or milaken Devotion, but to observe a proper Uniformity, that every Thing, chocially in this facred Mysterly, may be done as the Apolde St. Paul recommends with Desencyland in Order . . Cornsign tiew of Theot. Perhaps ome fgood Reafons may be given for their Practice, and confequently it may not be fo very blameable as you feem to think it: If you will payour me with forme further Conversation

tion upon these Articles, I shall be fur-thereobliged work on out of the last was and last ruction of the last was a last ruction of the last ruc to The W. Wish a great Deal of Pleafures bewitchburyout that from the wife Ages of the Church, sand invall Acceeding Times in was the confrant Practice to have the feerer Prayers,"the Offertory, and the Canon of the Mais, faid with a how Voice and an ferrer. I will allight Reasons for its and answer any Objection do this unclent and venerable Cultons 125 of the man well with a different and addit tional Favour, but rather while he may he the Subject of our next Conversation, butch the wind with the day of the standard with the bot be supplied to the standard which the standard with the supplied to the standard which the standard with the standard which the standard with med file ie fuits your Conveniency, slet ned fre you To morrow, and then we will differ this Point, and I hope to where Sants la Million was to The beneath aids Softwire I donor donbe in Willbernie -sequential Howers. Lecture to add Regard they be given for their Practice, uand confequently it may not be fo very blameable as you feetnered think it : althouswill ... tayou me with form further Convertant tion

ferent Nature from that we are about to appeals of; I smean, that some say Mass with such a loud clamorous Voice, as to make the hurch sing as it wert, and, I should think, must rather distract the Hearers than excise them to Devotion and are, moreover, and read some can attend or Manner, as scarce any one can attend or accompany them. There say every Part accompany them. There say every Part accompany them. There is a very every Part accompany them.

Theorine I would not, willingly, be there than my Word, nor make a Friend wate for me beyond the Time appointed contraracto what the Churchidussin basof Thropb. We are now to difedurie of the Manner in which Mass is to be faid. Whether all of it is to be faid aloud, for forme Parts of it, the fecret Prayers, the Offertory and Canan to be faid with a low Tobaiffive/Voice, not to be heard by those to proportion the TouteM sasting Sawin -1 A Theory Before dyou sproceed give inc - Have no propose one Thing no youth I Thate oblemed a different Manner of day-Ing Wals by feveral Priests, and of adifferent MAR

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ferent Nature from that we are about to speak of; I mean, that some say Mass with fuch a loud clamorous Voice, as to make the Church ring as it were, and, I should think, must rather distract the Hearers than excite them to Devotion, and are, moreover, in fuch a prodigious Hurry, and read in fuch a precipitate Manner, as scarce any one can attend or accompany them. Others say every Part of which Mais with do low a Yough as you can learce hear a Word they fay, even when they read the Epiffle and Gospel. Do you approve of fuch Practice? brieffeephi By no means, they are both benipable and lought to be corrected as contrary to what the Church prescribes. The Brieft ought to be very careful to pronounce what he fays aloud to fay it diffinctly, gravely, and with a becoming Dignity. What he is to fay in Silence, not with a low Voice, devoutly and with electrontipmed in what he is to fay aloud, to proportion the Tone of his Noisewin e fuctive Manner as to be heard by the Af-I fiftents, and be understood by them, wife-- while at the Epiftle and Gospel o As for han who read in fuch ad Huny, and gabble ferent

est of the chiefe grand major

carce to understand thems was rated day by what they please thingsendered Heart they have a due Respectivenche Mai city of God, who address thems we it then in the most facred Mysteries in a Manner no ways supportable in speaking o a private Gentleman. It is to diffio hour the facted Ministry, and feandalize, diffead of edifying thole who that them They are like vife to be reprehended who o Body can hear or understand a Word they lay. It is certain that the introit of the Mais, the Collects, the Epillis, the Gradoul, the Golpel, the Oreed, and bricks to be read fecretly, are to be read with a lond and intelligible Voice. The Secrets and the Canon with a futmillive low Voice, bue gravely and diffinely In a Word, the Rubricks of the Willia and which every Priest angle to follow exactly is the best Guide to direct them as to the Manner how they are leading conett, is equally clear as to the water of the conett, is equally clear as to the conett, is equally clear as to the conett. icital The degree with you in this, and with every one honoured with the facer doubled and limit would forethe conform to this Phrant my specime has limb Digree who she with the Party to the main Subject of out profess Conventation.

Though That form Party of the Liturgy on Public Service was for the Liturgy.

on Public Service was faid by the Priest in adom and fubrisher Voice, will luffet treely appears and may be evidently proved from all the remaining Manufcrape Copies of the Eastern and McRern Churches, of which there are great Numbers still extant, as allo from the sentent printed Miffals, and from the Workshof the most withent Writers who have treated of Liturgic Marcers, and given Explications of the Mais, and of the Manner of celebrating it. As Di-randas, St. Thomas, Abert the Great, St. Bonadature, who expressly says, the Genau negot to be faid diferently, and in Stames, moisher too fast non reassons and that wonder the Construction of the Constr oned, is equally clear, as to this, when he faye whe Oblation and the Confectation belong folely Der.

lyplely subsition of Residual stand other fenal arachy din tabafaid privetaly siders as 908 modif. dillohe Remel enginedura blodho Ilways disminfedentities addanted Doctor of Paris state e de ville at rein Windschaff en eta al nos bern releventh, twelfth, and thirteenth Ages, sold tube fixed will be found in shore Wintera of confirmages who have treated this Motter. alfave examine the Oriental Churchesowe Mills find in all their Littingies that force of owith a down and fub miffixe) Voice and in othisa Point of Discipline agree withoute Canon of the Male, mendound and How y on Theath bihall beiglad inow to hear she Realons you faid you would affiguatorable Yerved the was on this Policy than distants yd Theoph Roudhalldhave them 4 The Arth Reason is drawn from the Nature of while profound Mystery, and the sublime 2 Signification of the Prayers of the Gauss, purioularly the Confectation, which not vevery one of the Laity, Women of Mas, bare able co comprehend. A lence the Church s for a talling Argest judged, in more parinet to leave to the Care grider Ministers thems. con the le of the faithful they judged proate i per,

persulan correcte with Canonwith a doud Voice sor to patit into their Hands. The antidute Fathers of the Church always hought there hould be a difference made between the Priely who offered the Sagne five, and those who assisted at it; between those who consecrated the factor Body and Block of Jelus Chrift, and thefe for whom the Edchariftic Sacrifice was offered. Thefe may be moved to Respect and Derection by the folern awful Sitence in which the Cares is faid, than by hearing in faid about or reading it. Add to this charache Conon of the Mals, nor even any Hitary was not committed to writing during the dours first Ages of the Church Some served the was in this Point, that Bilhops and Priests were then obliged to have by Heart she Oblation and Confectations for far from thinking it necessary today them would, or to expose them to every ones Wieward After that Littingies were written, the ferral Brayers and Ganon in select and Albandive Voice, Logowere the Millals pat leave to the Casugnor degla Rishborn's carry bed Why then isother whole Mile, even the Canon, put into Anglish anthoy which thousand the second supply

are in out Trayer Books, Manuals, Prinacts, and pasticularly airth Man Gosberts
Book of Inflitustions for hearing Main
the Garden of the Soul and Athenside I
have at Louise the whole Roman Original
with all the Mades for the whole Year,
translated into English
Theapt. This Indulgence that been
granted here, and the Sante in France
upon very good Grounds. When Admi-

in Librar Colors and the first Restoration of their Mother Charch, and sensity different Churches for themselves, the more casely to prejudice the People, and draw themselves, and that the might evidently appear to the contrary, and that it might evidently appear to the contrary, and that the contrary is an action of the power to the contrary, and that the contrary is an action of the power to the contrary, and that the contrary is an action of the power to the contrary, and that the contrary is an action of the power to the contrary, and that the contrary is an action of the power what was body to provide and conformable to the Doctrino is and Practice of the Cartholic Church in all Ages,

the holy See permitted the Malaculth about the Canon to be translated into Walgard and

leagurg may be given namely, that as

grapes) and to be putinto the Hands of the Weaplus of before the judged it more from to keep the Canon of the Wals lessed to make be continued to the Wals lessed to make her production of the Wals lessed contained. Circumstances made her prudently judge her Children would be more forested against the Attacks of their Advertances, and be likewise instructed and edited by seeing that her Liturgy was made diffed by seeing that her Liturgy was made and edited by seeing that her Liturgy was made and edited by seeing that her Liturgy was made and edited by seeing that her Liturgy was more some support with well attacks of the more party and purely ages.

you have faid, but proceed with what you have faid, but proceed with your Reatone why the Canon is thus faid with a low. Moice of bus query and more

In Apocount that the Operation of the Hody Choft in the Change of the Bread and Wine into the Body and Blood of Jefus Christ, which is no ways the Object of our Senses, either of hearing or seeing. Our divine Saviour really present otherwise than by the Eyes of Faith threefore that by the Eyes of Faith threefore that by the Eyes of Faith threefore that the most facred Mysteries, inhould be admired and adored in a problem Religious Silence. Another Reason may be given, namely, that as the

Of the Canon of the Asab

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ron of all the Pares of the Mals. I month of beat. You did so, nor will I trouble you any further on this Point. But hay not lome Objections be made to this laying forme and the principal Pares of the Mus in fecret in the second of the seco

lation, and when I gave you an Explica-

Theoph. If you have any, let me head them, and I will endeavour to fatisfy you have any let me head your to fatisfy you have an add not me, Sit to alk you whether there is, or would be any Harm' in prenouncing the Commonity arbord Voice? Is it fuch an Abuse as is here Man by to be cautioned against of here Man arbord against of here Man

Ome other Parisofy Discipline other given Harm

Home En Evillia in doing what is forbid; and momin the Thing itself bo What wanted become lot in Unit or miny and infi the Church's Discipline, if every one was at Liberty to observe that Discipline account conding to this pwn private fangy and Opinion il Lerome alky inomy Lusing Whan tharm, as some might fayn would it be to par Flesh on all Noturdays puriof Lentif Itames the Bracking will rewards, the twelfth Age: But is this as fulfigient Resign for those who care non to abitain from Flesh two Days together, not to abstain on Saturdays. Is it any one's Bulliness tollay to the Church, What Harm is there in this, or in than There is certainly great Harm in wilfully refuting to observe what is lawfully and legally preferibed.

Dy laying the Canon aloud, or would it browell to judge of any Prioft that dees its tilat he is not of tight and found Pring diplets, as its metaculous Retions may be appropriate as about a subject of the control of

Theoph. Doubtless it would be wrong to support, or tax any Brieft with nor being Orthodox posely con this Account maH

But setpoinly any Brieft, who ardinasely perfetts in going against the Robridge cannon give great Edinastica, and Dowelly, by Love of Singularity, and Dovelry, by paying to trule Regard to what the Church prescribes.

There Once more, if you pleafe, What Advantage can flow from the

Theor. Once more, if you pleafe. What Advantage can flow from the Priest's neither being heard or understood? Nay, may it not feem to tome, uniculous for the Briest to say, in Sience, those Prayers which he makes in the Name of all the Assistants who are present?

Reasons for what I have given you good Reasons for what I have afferted, and therein made appear the Utility of saying the secret Prayers and the Canon in a low and submissive Voice. To skile it redictions, is going a great deal too far, Theorime. The Reproach falls not only on the Latin Church; which, considered by itself, deserves much more respectful Terms: It equally regards all the Churches in the Christian World (except those who call themselves Reformed Churches) in all whole Littinges trost the highest Antiquity, we find Part of the

the Bravers to be faid in Silence. To conclude our Convertation on this Seb-ject, I with My, it is of no finall fin-portance that every one thould conform to, and exactly observe the Rubricks preferred by the Church. If every one as I observed before, is allowed to do whatever he fancies, or what he likes, what Variety of contradictory Mannets of Celebrating would foon appear in the Church. In regard of many who may have particular Notions, and want her Abilities to defend them with a plaulible Appearance of Truth, and will not yield ed Reason and Authority, with such there will be no End of Disputing. The best and most proper Answer will be to alledge with St. Paul, in regard of Praying with the Head covered or uncovered: If any Man seem to be contentious, we have no such Custom, nor the Church of God. 1 Cor. xi. 12.

Theore. I am infinitely obliged to you, Theophilus, for the Instructions and Informations you have given me. They will greatly conduce to give me and every one a right idea of, and the profoundest Respect for our holy Mysteries, and induce

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dute every one to venerate and electric the excellent Manner and Method the Church prescribes, in her Rubicks, for exercising her Littergy. I wish every one whom they may concern, may reliresignify observe and conform to the h wellbeeph To this With I heartily fay, sammod Amfiglad) what I have faid lines-Hafestory to Would If at any Time on this or on any other Account, you de-fire my Opinion, shall be ready to give it, and be always glad to see you.

These A thousand Thanks to you. Pennit me now to take my Leave; and ans sour bighly obliged and humble Servician and language and an but of Theoph Adieu, dear Sir, adieusgild afile at the well's on all Sundays -moodi de Sori Deo Gioria. oli bna Plecelada ni babu 1800.2 fary they (the Nature of the Hall what it is and how . She with to affile at its as also to understand the Meaning and Signification of the various Ceremonies prescribed by the Church A 2